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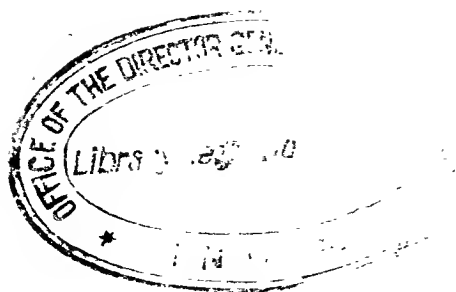
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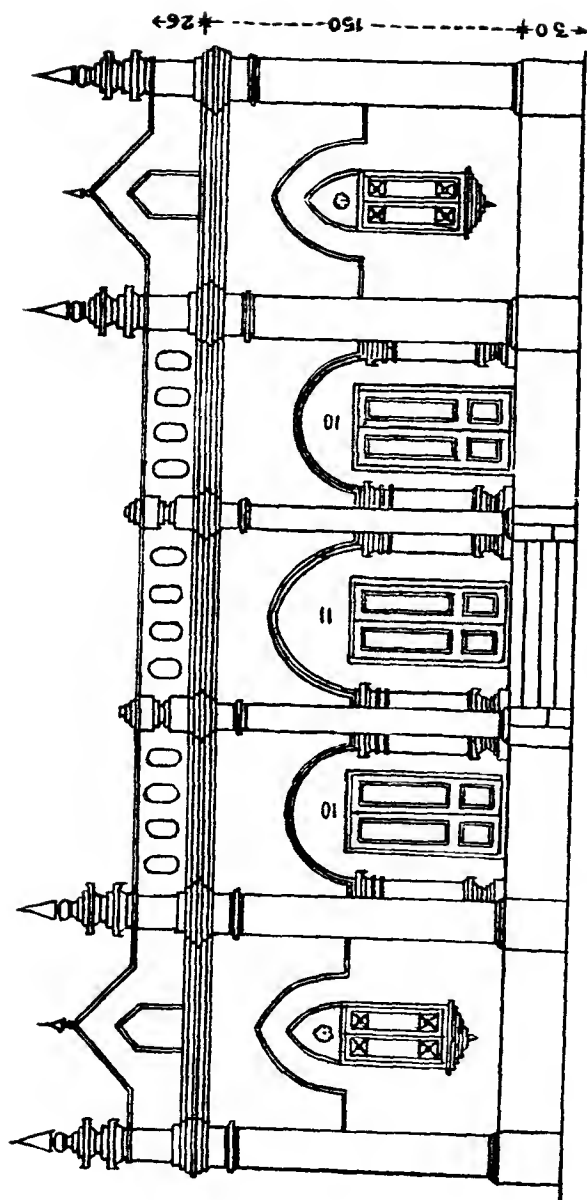
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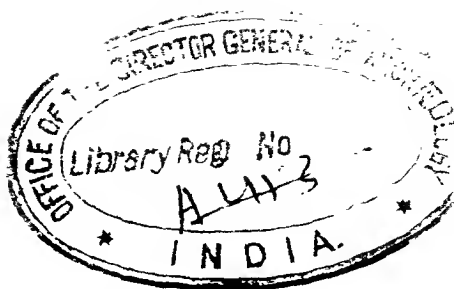
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The plan of the proposed Maha Bodhi Hall at Gaya.
(Front Elevation)



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्षवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेय भिक्षवे धम्मम् चादि कल्लायणं मज्झे कल्लायणं
परियोसान कल्लायणं सार्थं सब्बजनम् केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 1

15532 THE RADIANT LIFE

When a ray of sunlight passes
Through a prism of crystal clear,
Glorious in the rainbow's colours
Sevenfold 'twill reappear.

• So if thou thy mind art keeping
Free from taint of self and sin,
All thy life in grace and virtue
Shall reveal the Light within.

Truth, compassion, joy and wisdom,
Calmness, strength and purity—
Like the rainbow's sevenfold splendour
These shall radiate from thee.

294.305
M. B.

And on minds in darkness lying
Shall that blessed radiance shine,
Guiding them to joy and freedom
By its influence benign.

A. R. Zorn

**REPORT ON THE BODH GAYA TEMPLE BY THE COMMITTEE
APPOINTED BY THE ALL INDIA CONGRESS COMMITTEE
AND THE BIHAR PROVINCIAL HINDU MAHASABHA**

At a meeting of the Bihar Provincial Congress Committee held on the 16th of December, 1922, at Gaya which was attended by several Buddhist monks from Ceylon and Burma a resolution was passed recommending to the All India Congress Committee to give its sympathy and active support to any peaceful association of the Buddhists for the rescue of the Bodh Gaya temple.

The 37th Session of the Indian National Congress was held at Gaya during the Christmas week of 1922. It was attended by a large number of Buddhists from Burma as delegates headed by Revd. U. Ottama and by Revd. Sinivasa from Ceylon. But as the Congress was busy discussing the question of entry into Legislative Councils which had aroused a heated controversy in the Congress and among Congressmen, the question of Bodh Gaya was not taken up or discussed by the Congress but was referred to the Working Committee for disposal. It was considered by that Committee which passed the following resolution on the 21st January, 1923 :—

"Babu Rajendra Prasad is authorised to investigate the proposal of placing the custody of Bodh Gaya temple in Buddhist hands and to make report to this Committee. Babu Rajendra Prasad is also empowered to co-opt suitable persons in the investigation."

For reasons which it is not necessary to mention here the investigation could not be undertaken in 1923. The Buddhists represented their case again at the Congress at Cocanada in December, 1923, and the question was discussed at some length in the Subjects Committee and the All India Congress Committee but was dropped. Buddhists from Burma, Ceylon and Nepal attended the Congress at Belgaon in December, 1924, and earnestly placed the case before the Subjects Committee, but it was decided to let the matter be dealt with by the All India Congress Committee which passed a resolution on the 28th December, 1924, to the following effects:—

“Regarding the question of the restoration of the Bodh Gaya temple to the Buddhists, resolved that Babu Rajendra Prasad be requested to go into the matter in terms of the Working Committee resolution dated 21st January, 1923 and to present his report by the end of January.”

Babu Rajendra Prasad accordingly put himself in communication with the representatives of the Buddhists and the Mahabodhi Society of Calcutta and the Mahanth of Bodh Gaya and he also invited suggestions and opinions from the public in general and the Hindus in particular. As the Mahanth was away from Bodh Gaya it was not possible to meet him till some time in April, 1925. In the meantime a meeting of the Hindus was held at Patna which was addressed by the Buddhist representative Mr. Goonasinha and at which the question was discussed, but as the attendance was not large, it was decided to convene another meeting which was done. The attendance at the second meeting also was meagre, but a resolution suggesting the transfer of control of the temple of Mahabodhi to a joint committee of Hindus and Buddhists was moved. In view of the fact that the Bihar Provincial Hindu Mahasabha was going shortly to meet at Muzaffarpur, it was decided by the Patna meeting that the proposed resolution should be published to elicit public opinion and considered by the Provincial Hindu Mahasabha. The Mahasabha met at Muzaffarpur on the 5th and 6th April, 1925, and was attended by about 4000 Hindus

representing all shades of opinion and by the the Anagarika Dharmapala representing the Buddhists. The resolution suggested by the Patna meeting was considered and passed in a somewhat modified form by an overwhelming majority by the Mahasabha, only a few persons dissenting. The resolution, as finally adopted, translated into English, is as follows:—

“Lord Buddha is one of the ten Avatars of the Hindus and the only Deity whom the Buddhists worship. The temple of Bodh Gaya is, therefore, a sacred place (Tirtha) for the followers of both the religions. And it is a perfectly natural desire therefore, on the part of both the communities to keep this sacred place in their possession. Then at the present day the people of both the communities resort to the place for worship and prayer. People of both the communities desire that each of them should be freely allowed to offer worship and prayer in its own peculiar way, according to its customs and religious injunctions and that there should not be offered any obstacle in its way of doing so. This conference therefore is of opinion that the Buddhists of India should be offered due share in the management of the temple and the arrangement for the offering of worship therein. This Conference appoints the following Committee to make a report to the Provincial Hindu Sabha within three months as to the steps that should be taken to protect the common rights of both the Hindus and the Buddhists. It also requests the Mahanth of Bodh Gaya to render all possible help to the committee in the due and proper discharge of its duties. This resolution will have nothing to do with the properties attached to the Math of Bodh-Gaya.

The convener of the Committee shall be Babu Rajendra Prasad and the quorum shall be formed of three persons.

The following shall constitute the Committee:—

- (1) Mahanth of Bodh-Gaya.
- (2) The Anagarika Dharmapala.
- (3) Swami Dayanand.
- (4) Babu Brajkishore Prasad.

- (5) Mr. K. P. Jayaswal.
- (6) Paramahansa Ramodar Dass and
- (7) Babu Rajendra Prasad.

Babu Rajendra Prasad had an interview with the Mahanth of Bodh-Gaya in April, 1925, and requested him to let him have his views on the resolution of the Hindu Mahasabha. After discussing the matter at some length the Mahanth told him that some of the prominent members of his Math had gone on pilgrimage and would return after about a couple of months and he would be able to give a definite answer after consulting them on their return and he suggested that a meeting of the Hindu Mahasabha Committee should be convened about July or August. He promised to send documents throwing light on the matter under inquiry which he did subsequently and suggested that Babu Rajendra Prasad should visit Bodh-Gaya in the month of Aswin when Hindus in large numbers visit Bodh-Gaya on pilgrimage and once again between November and January which is the season for Buddhist pilgrimage, so that he might see with his own eyes what the followers of the two faiths do at Bodh-Gaya. Babu Rajendra Prasad visited Bodh-Gaya in Aswin and saw Hindu pilgrims as also the Mahanth who repeated his request that Babu Rajendra Prasad should see the Buddhist pilgrims also between November and January. A meeting of the Committee was accordingly fixed for 4th November, 1925, but could not be held owing to the illness of Babu Rajendra Prasad and a meeting was fixed for the 5th December, 1925. It will be noticed that among the members of the Committee appointed by the Hindu Mahasabha are Swami Dayanand and the Mahanth of Bodh-Gaya. The former had agreed to join the Committee and had promised to attend its meeting but unfortunately, for some reason not known to the other members, did not come on the date fixed. The Mahanth of Bodh-Gaya in response to the notice convening the meeting for the 4th November wrote definitely refusing to be a member of the Committee or to have anything to do with it. The Anagarika Dharmapala having

gone away to Europe the Buddhists are represented by Mr. Devapriya Walisinha and Mr. P. P. Siriwardane. Among the members of the Committee Babu Rrajkishore Prasad, Paramahansa Ramodar Das Sadhu and Babu Rajendra Prasad met at Bodh-Gaya and Gaya on the 5th and 6th December, inspected the temple and its precincts and recorded evidence of some respectable persons of Gaya. The Mahanth was requested to place his side of the case before the Committee but did not choose to appear or to be represented. The members of the Committee saw him personally at his Math but he contented himself with saying that he had already given the papers and documents and that Babu Rajendra Prasad had seen what pilgrims did and that he had neither ever had nor would have anything to do with the Committee. On being asked as to what reply he would give regarding the resolution of the Hindu Mahasabha, an answer to which he had promised after consulting the other members of his Math on their return from pilgrimage, he said he had nothing further to add to what he had already said. While it is unfortunate that the Mahanth was not formally represented before the Committee, it may be stated that he had given copies of documents in his possession supporting his case, and his pleader Babu Rameshwar Prasad and Pundit Dharamdutt, who we believe is his agent in this matter, attended when evidence was recorded and the former drew attention of the Committee to some passages in some books and suggested some questions to be asked of the witnesses. At a later stage when this report was being prepared Babu Rameshwar Prasad, Vakil now formally representing the Mahanth, appeared before the Committee, produced certain documentary evidence and discussed at great length the question with the Committee. The report has been prepared after consultation with Mr. K. P. Jayaswal, a member of the Committee, who could not attend the Gaya sitting of the committee.

It was expected that it would be possible to arrive at some amicable arrangement with the Mahanth which would be

acceptable and fair to all parties concerned, and the Hindu Mahasabha had passed the resolution in the form it did in that hope. But when the members of the Committee visited Bodh Gaya the attitude of the Mahanth made it abundantly clear that it was a profitless business to talk to him on the subject from that point of view. As the matter under investigation is one of great national importance and of some delicacy Babu Rajendra Prasad under the powers given to him by the resolution quoted above has co-opted Mr. K. P. Jayaswal, Babu Brajkishore Prasad and Prahamahans Ramodar Das Sadhu, in the investigation under the Congress Committee resolution and this report on their behalf is being submitted to the All-India Congress Committee and the Hindu Mahasabha.

The case of the Buddhists and the Mahanth may be shortly stated as follows :—

THE BUDDHIST CASE.

The Buddhists say that the Bodhi druma or Bodhi tree is regarded as a most sacred thing by them, as the Lord Buddha attained enlightenment under that tree. The temple that stands by the side of the tree stands on a spot hallowed by the attainment of Buddhahood by Lord Buddha and the whole locality is sacred to them in the same way as Mecca is to the Moslem, Jerusalem to the Christian and Ajodhya or Muttra or Kashi is to the Hindu. The temple, they say, was built by Buddhists and repaired by them from time to time and visited by Buddhist pilgrims from China, Ceylon, Burma and other places. It continued to be in their possession and in good condition up to the 14th Century and thereafter it was neglected and fell into disrepair. In 1833 it was repaired by the King of Burma, and again between 1875—1884 the King of Burma had it restored at great cost with the help of the British Government which also spent money in the act of restoration. The Burmese King also built a rest house near the temple for Buddhist pilgrims and Bhikshus and they occupied it for several years till they were ejected from it by the Mahanth. The

Buddhists enjoyed full liberty of worship but interference commenced about the end of 1891 when the present incumbent Krishna Dayal Giri became the Mahanth. The Anagarika Dharmapala brought an image of great sanctity and antiquity from Japan which had been presented to him by the Japanese High Priest for installation on the upper floor of the temple which is regarded as the sanctum sanctorum in it but was prevented from installing it by the Mahanth's men who assaulted him and his associates. A criminal case resulted in the conviction of the assailants by the District Magistrate but they were acquitted by the High Court of Calcutta. As a result of a second litigation they were ejected from the Burmese rest house. They say that the Mahanth who is a Saivite has no right to the temple and its precincts, that the temple has never, until the dispute arose, been regarded as a Hindu temple, that there is practically no worship conducted in it on behalf of the Mahanth and whatever is done is in a form repugnant to Buddhist sentiments, and is only a camouflage to bolster up his claim to it and that they should be placed in exclusive charge of it. In words of The Anagarika Dharmapala what the Buddhists require are the following :—

- (a) to worship, meditate, offer flowers according to Buddhist methods at Bodh-gaya.
- (b) Brahmacharis, Upasakas, Upasikas, Bhikshus, to live unmolested at Bodh-Gaya.
- (c) the Mahanth being a Saivite should not be allowed to appoint menials to desecrate the holy Images inside the temple.
- (d) The Bodhi-tree worshipped by the Buddhists to the West of the temple be set apart for their exclusive worship as was intended by the late General Cunningham who planted a separate Bodhi-tree for the Hindus to worship.
- (e) The offerings made to the Lord Buddha by Buddhists should not be removed by the Mahanth.
- (f) To build a paribhoga house as directed by the King

of Burma and to deposit all valuables offered by Buddhists therein.

- (g) A Buddhist Chowkidar to be appointed to look after the Buddhist pilgrims staying in the Mahabodhi Dharmashala erected by the Mahabodhi Sabha.
- (h) No Japanese pilgrims to have negotiations with the Mahanth of a political nature.
- (i) No animals to be sacrificed within the precincts of the temple ; no liquor to be brought within the sacred area.
- (j) More cottages to be built for the pilgrims who intend to pass their days in prayer and meditation at Bodh-Gaya.
- (k) The ex-officio President and General Secretary of the Maha-Bodhi Society to be members of the General Committee which shall be formed hereafter with the consent of the Buddhists, Hindus and British Government.
- (l) To start an unsectarian Buddhist College at Bodh-Gaya for students of all creeds and castes on the basis of the Nalanda University.
- (m) No movement to be set on foot at Bodh-Gaya which shall not win the confidence of the British Indian Government.

Apart from certain details regarding the mode of worship and up-keep of the temple, the other Buddhists whom we met have generally agreed that failing a complete transfer of the control of the temple to Buddhists, they would be satisfied with a joint committee of management of Hindus and Buddhists.

THE MAHANTH'S CASE.

The Mahanth says that the temple is a Hindu temple which was originally built by Hindus. Lord Buddha is one of the Avatars of Vishnu and as such is worshipped by all Hindus. The great image which is now seen in the ground-floor chamber of the temple was installed after *Pran-pratishtha* with the

Mantras of Vishnu Bhagawan. Hindu pilgrims visit Bodh-Gaya in large numbers to offer Pinda to their ancestors. The Mahanth and his spiritual ancestors have been in possession of the temple and its precincts since the sixteenth century when his ancestor came and settled there. While he conducts worship in the Hindu form, perfect liberty is given to the Buddhists who are not interfered with or molested in any way and are allowed to worship as they please. He has received all presents and offerings from time immemorial. The Buddhists have no right whatever beyond the right of worship which they enjoy at present and their present agitation is spurious and unreal. In any case there is no reason why he should be disturbed from possession.

The following points arise for consideration.

- (A) Is the temple a Buddhist or a Hindu temple? Was it built by the Buddhists or by the Hindus, and what has been its history?
- (B) What is the position of Buddha in the Hindu pantheon?
- (C) Do the Hindus worship Lord Buddha in the temple, if so, how is worship done by the Hindus and Buddhists respectively at Bodh-Gaya at present?
- (D) What are the rights of the Mahanth and the Buddhists to the temple respectively?

A.—HISTORY OF THE TEMPLE.

The best and the earliest records available in which mention is made of the Bodh-Gaya Temple are the travels of the Buddhist travellers. Fa Hian who is said to have travelled in India in the beginning of the 5th Century A. C. mentions the temple as also the monastery attached to it. He says, "At the place where Buddha attained to perfect wisdom, there are three monasteries, in all of which there are monks residing. The families of their (? the) people around supply the necessities of these monks with an abundant sufficiency of what they require,

so that there is no lack or stint. The disciplinary rules are strictly observed by them.....

The places of the four great topes have been fixed and handed down without break since Buddha attained to Nirvana. Those four great topes are those at the places where Buddha was born ; *where he attained to wisdom* ; where he began to move the wheel of His Law ; and where He attained to Parinirvana". (Vide Translation of Fa Hian's Travels by James Legge pp. 89, 90). This passage is taken by Cunningham to imply, as it does, "that there was a great Vihara of the Maha-Bodhi tree in existence at the time of Fa Hian's visit in A. D. 409" (Maha-Bodhi by Cunningham p. 17). The most important and complete description however is found in the travels of Huen Tsang who saw it in 637 A. C. He describes it as follows :—

"To the east of the Bodhi tree there is a Vihara about 160 or 170 feet high. Its lower foundation wall is 20 or more paces in its base. The building is of blue tiles (bricks) covered with chunam ; all the niches in the different storeys hold golden figures. The four sides of the building are covered with wonderful ornamental works ; in one place the figures of stringed pearls, in another figures of heavenly Rishis. The whole is surrounded (? surmounted) by a gilded copper *amalak* fruit. The eastern face adjoins a storeyed pavilion the projecting eaves of which rise one over the other to the height of three distinct chambers ; its projecting eaves, its pillars, beams, doors, and windows are decorated with gold and silver ornamental works with pearls and gems let into to fill up interstices. Its sombre chambers and mysterious halls have doors in each of the three storeys. To the right and left of the out-side gate are niches like chambers ; in the left is a figure of Avalokiteswara Bodhi-Satva and in the right a figure of Maitreya Bodhisatva. They are made of white silver and are about ten feet high. On the site of the present Vihara Asokaraja at first built a small Vihara. Afterwards there was a Brahman who reconstructed it on a larger scale. At first this Brahman

was not a believer in the Law of Buddha and sacrificed to Maheshwara. Having heard that this heavenly spirit (god) dwelt in the Snowy Mountains, he forthwith went there with his younger brother to seek by prayer (his wishes). The Deva said, "Those who pray should aim to acquire some extensive religious merit. If you who do pray have not this ground (of merit), then neither can I grant what you pray for."

The Brahman said, "What meritorious work can I set about, to enable me to obtain my desire?"

The god said, "If you wish to plant a superior root (growth) of merit, then seek a superior field (in which to acquire it). The Bodhi tree is the place for attaining the fruit of a Buddha. You should straightway return there, and by the Bodhi tree erect a large Vihara, and excavate a large tank, and devote all kinds of religious offerings (to the service). You will then surely obtain your wishes."

The Brahmins having received the divine communication, conceived a believing heart, and they both returned to the place. The elder brother built the Vihara, the younger excavated the tank, and then they prepared large religious offerings, and sought with diligence their heart's desire (vow). The result followed at once. The Brahman became the great minister of the King. He devoted all his emoluments to the work of charity." (Bea's, Huen Tsang Vol. II. pp. 118-9).

The description of the Mahabodhi Temple, given here, is regarded by Cunningham as tallying "so closely with the great temple as it now stands that there can be no reasonable doubt that it is, in spite of repairs and alterations, the same building which was seen and described by Huen Tsang." (Vide Cunningham's "Mahabodhi" p. 18).

Dr. Rajendra Lal Mitra in his "Buddha Gaya" accepts this conclusion of Cunningham. Sir G. A. Grierson says "Suffice it to say that the present temple is undoubtedly the same as that seen and described by the Chinese pilgrim Huen Tsang in the seventh century A. D. and was probably built a century before him. The special attention of the visitor may

be directed to the famous Asoka railings, some of which are still in position, which date from the third century B. C. and originally surrounded an older temple, on the site of which the existing one was built." (Notes on the District of Gaya published in 1893).

The question that arises is as to when this temple was built. Now the temple which Huen Tsang saw was one that was built on the same site on which Asoka had built a Vihara so that this temple must have been built sometimes after Asoka and before Huen Tsang's visit. On the strength of certain coins discovered during the excavations and certain inscriptions on the pedestal of a statue discovered near the temple General Cunningham fixes the middle of the 2nd century A. C. as the date of the building of the temple. Fergusson does not accept this date but is of opinion that the building now existing is substantially the same as that seen by Huen Tsang which was built somewhere in the sixth century A. C. (Fergusson, *Indian and Eastern Architecture* p. 78 Revised Edition, 1910). From the quotation given above it appears that the temple was built by a Brahman who at first sacrificed to Maheshwara but afterwards became a Buddhist and the minister of the King. There is another theory which attributes the temple to Amardeva the author of *Amaakosha* in 948 A. C. who is known to have been a Buddhist, but as shown above western scholars are inclined to accept the view that it was built before his time in the sixth century if not earlier in the second century A. C. The evidence of the temple having been built by Amar is found in an inscription which has been held by scholars to be a modern one composed by some Vaishnava of a latter date. It may also be mentioned that although the temple was built later, the railings have been proved to have been *in situ* in the Maurya or Sunga times. The Sunga inscriptions on them enclosing the parikrama and bearing donational records presuppose a temple which they came to enclose. This means that a large temple (connoted by the area of the enclosing railings) did exist on the same site as that occupied by the

present restored temple before one hundred B. C. as shown above. Huen Tsang actually says that a temple was built by Asoka on the site of which the present temple was subsequently erected.

It is pointed out that additions and alterations and repairs have been made from time to time. These have been described in detail by Cunningham in his "Mahabodhi" Chapter VII. Evidence of this is found in the architectural designs of the additions and also in inscriptions. It is worth noting that as early as 1097 A. C. there was a complete repair and restoration of the walls at the instance of the Burmese (Vide Cunningham's Mahabodhi p. 28).

Between 1100 and 1200 A. C. several works were carried on under the superintendence of a zealous Buddhist priest Dharmarakshita at the cost of Asokeballa, Raja of Sapa-dalaksha. Fergusson is of opinion that the restoration of the place by the Burmese took place in 1105 and 1298 A. C. (Vide History of Indian and Eastern Architecture, Revised Edition 1910 pp. 77, 78).

We have seen that Fa Hian mentions three monasteries to the North of the temple under the occupation of Buddhist monks. These monasteries or Sangharamas appear to have been built about 330 A.D. by Meghawarna, Buddhist King of Ceylon, in consequence of complaints made by Buddhist monks who had been sent to do homage to the diamond throne but could not find any place where they could stay in comfort. Meghawarna after obtaining permission from the then reigning Samudra Gupta erected the Sangharama. (4 B. & O. R. S. J. p. 278 and authorities quoted.) Huen Tsang also mentions that this was built by a Sinhalese of royal family. This would indicate that the Buddhists were not only in close touch with the place but were actually erecting buildings from time to time.

The temple appears to have remained in possession of Buddhist monks for at least 1500 years up to the advent of the Mussalmans. Further evidence of this is furnished by the

Janibigha inscription published in the Journal of the Behar and Orissa Research Society Vol. IV, p. 279. This inscription is of 1202 A. C. and as pointed out by Mr. K. P. Jayaswal throws light on the history of the Buddha Gaya shrine in the Middle Ages. It evidences the gift of a village which is made in favour of Vajrasana or the diamond throne. "It was given in trust to the hand of Mangala Swami who must have been the guardian of the diamond throne. The purpose of the donation was the maintenance of the *Adhivasati* residence or monastery attached to the Diamond throne, or the residence of the monk, Mangala Swami himself (*tadadhi vasataye*). This Mahant Mangala Swamin, curiously enough, was a man from Ceylon, noted for his knowledge of the Tripitaka. The line-drawing on the top of the inscription shows the Buddha seated on the Diamond Throne under the Bodhi tree. At present the Diamond Throne is lying detached from the Shrine. Formerly it was, on the evidence of this drawing, beneath the statue of the Buddha under the Bodhi tree. The monk who received the gift on behalf of the Vajrasana, was necessarily the guardian of the whole Shrine at Bodh Gaya. It is interesting to note that Hinayana school still held the shrine, and, abbots for their knowledge of the Tripitaka were imported from Ceylon as late as the beginning of the thirteenth century.

The Buddhist guardianship of the shrine seems to have come to an end in the fourteenth century. The shrine as a Buddhist institution survived Hindu revolutions. Even the Brahmanical Senas respected and supported it. It fell only when the Hindu power fell before the Islamic zeal. The possession of the orthodox Sannyasins, which continues to this day, probably originated during the period of the rehabilitation of Gaya by Hindu crusaders under Rajputana warriors." (4 B. O. R. S. J. 272).

The history of Bodh Gaya after this is shrouded in obscurity for several centuries. The next mention that we find of it is in the account of his travels by Dr. Buchanan Hamilton. He was told in 1812 by the then Mahanth that

"When his predecessor Chetan Gir came which may be perhaps one hundred and twenty years ago, it was entirely overrun with bushes and trees, and the sect of Buddha in its vicinity may be considered as completely extinct." Only a few persons from distant countries now and then came to visit the ancient monuments. The king of Burma visited the place in 1811 and the King of Ava had some years before sent two messengers who with the help of books had identified the holy places and had converted one of the Sanyasins of the Math to Buddhism. This Sanyasi even after he had rejected the orthodox faith was entertained by the Mahanth who also used to give an allowance to a family of Rajputs which acts as pujaris to the temple and takes care not only of the various small buildings erected by his predecessors and of the several trees but offers flowers and water to Mahamuni and preserves the image from injury." (Transactions of the Royal Asiatic Society of Great Britain and Ireland Vol. II, 1830.) They had given orthodox names to the images in their charge and considered Mahamuni an incarnation of Vishnu.

The history of the Mahanths and the Math of Bodh Gaya may also be shortly stated here.

In 1590 A. C. one Gosain Ghamandi Gir while on a pilgrimage tour became so enamoured of the sylvan solitude of the vicinity of the great Temple that he selected it for religious devotion and built a small monastery near it. He was the founder of the monastery of Bodh Gaya. The present Mahanth is the 12th in succession from him. Mahanth Ghamandi Gir was succeeded by his disciple Chaitanya Gir in 1615 who died in 1642 and whose remains were interred within the enclosure of the Great Buddhist Temple. He was succeeded by Mahadeva Gir who, tradition says, so pleased the Goddess Annapurna that she presented him a cup with the blessing that if the Mahanths of the place would continue distributing alms they would never be in want. The cup is still preserved and alms are daily doled out with it. The fourth Mahanth was Mahanth Lal Gir who obtained by a

royal firman from the Emperor of Delhi the village of Mustipore Taradih. The subsequent Mahanths obtained other grants from various persons and greatly increased the property of the Math. The immediate predecessor of the present Mahanth was Mahanth Hem Narayan Gir who succeeded to the Mahanthship in 1867 and continued as Mahanth to December, 1891. The present Mahanth was installed on the February 1892.

The recent history of Bodh Gaya may be taken to begin with a letter from the king of Burma towards the end of 1874 which he sent through delegate with presents for the Bodhi tree. The Burmese king desired the Government of India to render every assistance in their visit to the tree in Hindustan, and also in making offerings and worshipping the tree on behalf of the king." The king further desired that the compound of the tree which may have been burnt (?) on account of age be repaired. It is also his wish that two persons be deputed near the Bodhi tree. He also wishes that once or twice a year his people may take offering to the Tree as he may desire." The Mahanth of Bodh Gaya in reply to a letter from Mr. A. V. Palmer, District Magistrate and Collector of Gaya, dated the 15th January, 1875, enquiring whether he approved of and agreed to the suggestions of the King of Burma stated as follows:—

1. "As to the compound of the Bodhi tree which the king of Burma wishes to repair, His Majesty is at liberty to do so if he so desires.

2. Secondly the king of Burma may at his pleasure depute two persons to officiate at the worship of the said Bodhi tree. But I have to submit that beneath the Bodhi tree there are Bedis of Gods of the Hindus. These Bedis are visited by Rajas and Maharajas who offer Pinda here and worship the gods. There is now at present near the Bodhi tree and within its enclosures a place of pilgrimage of the Hindus. Therefore the offering of such articles as are against the Hindu religion will be objected to by the Hindus. If His

Majesty wishes to offer such articles as are not against the Hindu religion His Majesty is at liberty to do so, and to offer them to the said tree and the Hindus will have no objection to his doing so. Besides your honour is *malik*. I am ready to obey whatever order your honour may pass." The Burmese Minister of Foreign affairs in his letter dated 18th August, 1875, after the return of the delegates from India wrote to the Agent of the Governor-General as follows:—

"The locality, where stands the Mahabodhi tree of India, being the original spot where the Omniscient and most Excellent Lord, on his blossoming to the dignity of Buddhahood, understood the four great Truths, extraordinary reverence and honour should be paid to it. His Majesty the King accordingly desired to do that homage by repairing the Mahajân, or sacred enclosure now in a state of decay of the Mahabodhi Tree.

2. By the repair of the sacred chaitya built by the king Dhamma Asoka over the site of aparajita throne.

3. By firmly propping up with masonry the right branch of the Mahabodhi tree.

4. By repairing all ruined structures connected with the tree treasures situated within the enclosure of the Mahabodhi tree.

5. By building near the Mahabodhi tree a monastery capable of containing about 20 Royal Rahans who will live there continually to perform the Bodhiranjana duties, namely, those connected with lighting of lamps and those connected with presentation of flowers and cold water.

6. By enclosing the above royal monastery with solid wall of masonry.

7. By hiring men to live on the spot to watch and to attend to the wants of the monastery.

8. By erecting a Paribhoga for the deposit of the royal offerings to the Maha Bodhi tree. Orders have consequently been issued to the royal scribe at Calcutta to submit plan and estimates for the completion of the above mentioned items."

The Mahanth on being consulted by the Collector of Gaya agreed to the above suggestions and the Collector wrote to the Government as follows :—

“With regard to proposal No. 1... the Mahanth agrees to the sacred enclosure now in a state of decay, being repaired, but he would wish that it should not be pulled down and new one erected, as there are several images on it, where the pilgrims perform their religious rites. On proposal No. 2 the Mahanth agrees to the repairs being executed in such a way as not to destroy the idols of the Hindus which are near the Bodhi tree.

On proposal No. 3 he has no objection to the branch of the Maha Bodhi tree being firmly propped up with masonry but requests that regard may be paid to the Hindu idols under the branch so that they may not be injured or concealed by the masonry.

On proposal No. 4 he asks for the same care to be taken of the Hindu idols which have been placed near the Bodhi temple many years ago.

On proposal No. 5 the Mahanth agrees to the building of the monastery at a distance of 15 laggas (equivalent to about 40 yards) on the west of the Maha Bodhi tree, with the understanding that His Majesty the King of Burma will execute an agreement for the land which will be given by the Mahanth free of cost.

On proposal No. 6 he has no objection to the royal Monastery being enclosed by a solid wall of masonry.

On proposal No. 7 the Mahanth asks that the men hired to live on the spot to watch and attend to the wants of the monastery may not be permitted to interfere in any way with the religious rites of the pilgrims who go round the tree.

On proposal No. 8 the Mahanth agrees to the erection of the Paribhoga on the same understanding as in proposal No. 5.”

The repair of the temple was accordingly undertaken on behalf of the King of Burma but it was discovered that

the repair was being done upon no system and that the so called restorations were of a most indiscriminate character. The Government of India deputed General Cunningham and Dr. Rajendra Lal Mitra to supervise the repairs and restorations and Mr. J. D. Beglar Engineer to execute them. The repairs and restoration took a long time and cost a great deal of money. In the course of the restoration the old Mahabodhi tree fell down and two sapplings from it were planted on two places one in its original place just to the west of the temple and the other at a distance of some 80 ft. to the north of the temple to which place were also removed the images from underneath and near the old Bodhi tree and kept on a platform. It is said that this latter tree was reserved for the Hindus to offer their Pindas under, which is done even upto now. It is not quite clear what if any agreement was made between the Mahant of Bodh Gaya and the Government about the temple but it appears that some time later a Government official was put in charge of the temple and order dated 25th July, 1889, passed by Mr. (now Sir) G. A. Grierson, Magistrate of Gaya, states "Mr. Maddox is placed in charge of Bodh-Gaya temple and Bungalow. He should visit once a month and see that the drains are kept clear and that the other things insisted upon by me are carried out.

He should also see that the "Bungalow is kept in water-tight repair, and that the Chaityas and other stone relics are not carried away."

On the same day he wrote to the Superintending Engineer strongly recommending that the temple be taken over by Public Works Department, sanctioned certain repairs, which had become necessary and ordered that the "Building as proposed by the Magistrate be borne in future on the works of the Public Works Department and will be in charge of the Executive Engineer." The Superintending Engineer was directed to appoint a subordinate to look after the building, to submit estimate for repairs and to keep a watchman.

In a letter dated 24th March, 1891, from the Superintending Engineer to the Magistrate of Gaya it is stated—"I regret that when I visited the temple the Mahanth was away but he may rest assured that the custodian and the Public Works Authorities will scrupulously abstain from doing anything likely to give him just ground for complaint."

In a letter of the same day addressed to the Executive Engineer the Superintending Engineer desired that the custodian should be fully informed of the peculiar and in some respects delicate position he occupied. "The building is not the property of the Government and is only taken charge of with the consent of the Mahanth."

Mr. G. A. Grierson, the Collector of Gaya, referring to the instructions of the Superintending Engineer wrote to the Government that they were founded on information given by him to the Superintending Engineer and that he would like to communicate their tenor to the Mahanth but that before doing so he wished to be certain of his ground and he enquired of the Government as to what arrangement, if any, had been come to as to the right of the Government in regard to the temple itself and in regard to its precincts. (Vide letter No. 1134 dated 6th May, 1891). The Commissioner of Patna forwarding the letter of the Collector recommended that the position of Government should be carefully defined but was informed in reply that the question has never yet been decided and that the Lieutenant Governor would like the case brought before him whenever he visits Gaya." He did visit Gaya in November, 1891, and had a discussion with Mr. Grierson and was of opinion that it was not advisable to take any action in the matter at present or to disturb existing arrangements (Vide letter No. 2498 dated 4th November, 1898).

While the repairs and the restoration had been going on Sir Edwin Arnold the author of the "Light of Asia" had been moving the Government of England as well as in India and writing in the press appealing to have the temple restored to the Buddhists. His suggestion was sympathetically received but

was not given effect to. It, however, took root and spread far and fast. Mr. Dharmapala visited Gaya early in 1891 and the Mahabodhi Society was founded in May, 1891, and in the following July he came to Bodh-Gaya and stayed at the rest-house said to have been built by the Burmese King. It has ever since remained one of the main objects of the Mahabodhi Society to secure control of the temple for the Buddhists.

While returning from America where he had gone to attend the Congress of Religions, Mr. Dharmapala was given an old and beautiful image of Buddha by the High Priest in Japan with a request that he would instal the image in the Bodh-Gaya temple. On his return to India he wanted to instal it as desired by the Japanese priest on the full moon day of Baisakh which is the day on which Lord Buddha attained enlightenment. He intimated his intention to Mr. D. J. Macpherson, the Magistrate of Gaya. The Mahanth on being consulted by the Magistrate informed him that he had no objection so long as the image was not of metal because a gold or silver image might be stolen and he might be held responsible for it. The Magistrate took it as implying that he consented to the placing of any other image in the temple and informed Mr. Dharmapala accordingly. But on 17th of May, 1894, two days before the full moon day which fell on the 19th May the Magistrate came to know that the Mahanth had gone back upon his previous understanding and as no fresh arrangement could be come to the image was not installed on that date. The Buddhists who had come to attend the installation were in fear of being assaulted by the Mahanth's men and had to take the help of the Police to worship at the temple on that night. Nothing further happened for some months later till on 25th February, 1895, Mr. Dharmapala with the help of some Buddhists of Ceylon attempted to instal the image on the upper floor of the temple but they were assaulted by the Mahanth's men and the image itself was carried off from the upper room to the court yard below. This led to a protracted and bitter fight in the Criminal Court in which the Mahanth's men were charged with various offences such as

voluntarily disturbing an assembly lawfully engaged in the performance of religious ceremonies and in religious worship, with defiling the image, with trespassing into a place of worship and with being members of an unlawful assembly. The Magistrate came to the following conclusions :—

- (a) The temple has continuously and regularly been used as a Buddhist place of worship by Buddhist pilgrims.
- (b) "No form of Hindu worship has been carried on inside the Mahabodhi temple and there is nothing to show that any such has been carried on in it for many centuries, if ever since Sasanka's attempt. But since July of last year there has undoubtedly been an attempt at the instance of the Mahanth and his disciples to carry on a semblance of Hindu worship of the great image of Buddha which is on the altar of the sanctum on the ground floor of the temple. Since then as deposed by the custodian a Brahman priest named Bishun Misra has been employed who passes a light in front of the image, sounds bells, laves the image and altar and a tilak or Hindu caste mark has been painted on the forehead and the image clothed with a regular vestment and the head decked with flowers. The custodian who is a Kulin Brahmin of the highest caste deposes that nevertheless what is done does not constitute complete Hindu worship, and it must be remembered that inspite of all this neither the Mahanth nor any of his disciples nor any Hindu has ever been seen by him worshipping inside the temple.....All the Hindu worship started last year was begun, it will be observed, shortly after Dharmapala endeavoured to place the Japanese image in the temple and on a review of the evidence there is no room for reasonable doubt that it is of a specious kind

started as a mere strategem for giving the Mahanth a pretext for interfering with the dealings of the Buddhists with the temple and strengthening what-a pretext for interfering with the dealings of the usufruct of the offering made at it."

- (c) He further held that existence of Buddhist right of worship and placing images in the temple without any regulation by the Mahanth was proved but that having regard to the happenings on the 19th May, 1894, when Mr. Dharmapala had been prevented from placing the image in the temple until he received the Mahanth's consent, the accused bonafide believed that the prohibition subsisted and they were not guilty of trespass ; he however held them guilty of an offence of disturbing people engaged in worship and sentenced them to simple imprisonment for one month and a fine of Rs. 100/-.

- (d) That there was nothing to show that Mahanth was ever the proprietor of the temple.

On appeal the conviction was upheld by the District Judge. When the matter went up to the High Court the conviction was set aside but the following findings were arrived at by the learned judges :—

Per JUSTICE MACPHERSON :

"It may be conceded that the Mahabodhi temple which is very ancient and very sacred to Buddhists, was a Buddhist temple, that although it has been in the possession of Hindu Mahanths, it has never been converted into a Hindu temple in the sense that Hindu idols have been enshrined or orthodox Hindu worship carried on there, and that Buddhist pilgrims have had free access and full liberty to worship in it. It does not appear that any hinderance was ever offered to them or that any complaints were ever made by them, and before the occurrence in question there is no instance of any disturbance

between the Buddhist worshippers and the Hindu Mahanth and their subordinates in regard to their respective rights.

A great part of the lengthy judgments of the Magistrate and of the Judge is devoted to a discussion of the Mahanth's position in regard to the Temple and the extent of the proprietary right and power of control. His possession is found, but the extent of his proprietary interest and power of control is questioned. It is quite unnecessary to discuss his proprietary interest. There is no doubt that he is in possession, that he is the sole superintendent of the temple, and that he takes all the offerings both of Hindus and Buddhists, and the present state of things appears to have been in existence for many years, if not for centuries. It is not proved, I do not think, it is even alleged, that any Buddhist priests have ever exercised any control or authority in the Temple within living memory."

Per JUSTICE GURUDAS BANERJEE :

- "(1) The great Temple of Bodh-Gaya said to occupy the site of Buddha's hermitage, was originally a Buddhist temple, but it has for a long time (how long it is neither easy nor necessary in this case exactly to determine, but certainly for more than a century) been in the possession and under the control of the Hindu Mahanth of that place.
- (2) Buddhist pilgrims have, however, from time to time, continued to visit the temple and perform their worship there ; but there is no reliable evidence to show that the upper chamber had in recent times been ever resorted to by Buddhists. The Temple has, however, not been shown to have been converted into a place of Hindu worship, though there is a spot in the Temple compound, which is resorted to by Hindus as a sacred place for offering Pindas or oblations to ancestors.

I deem it right here to observe that the question what the exact nature and extent of the Mahanth's control over

the Temple is, the evidence adduced in the case does not enable us to determine.

With reference to the second part, it was urged on behalf of the petitioners that the Buddhists cannot claim it as a matter of right to worship in the Temple, and that they have hitherto done solely by the permission of the Mahanth ; but I do not think it necessary to determine the point in this case."

The judges pointed out that the proper forum for a final adjudication of the rights of the parties was a civil court, but for better or for worse that court has never been asked by any of the parties to adjudicate on the points.

The Japanese image, the installation of which had been successfully resisted by the Mahanth's men, was after the incident of the 25th February, 1895, kept in the Rest House. In April, 1896, the Collector of Gaya issued an order calling upon the Mahabodhi Society to have the Japanese image removed from the Burmese rest house otherwise the image would be removed by the Government to the museum. Subsequently this order was rescinded by the Government which in a resolution dated 26th May, 1896, allowed the image to remain in the Rest House which was to continue as an open shelter for Buddhist pilgrims without any locks or keys, and directed the Buddhists to negotiate with the Mahanth if they wanted any concession regarding the temple. A representation was made to the Government on behalf of the British Indian Association in 1897 to have the Japanese image removed from the Burmese Rest House on the ground that its presence near the Bodh Gaya Temple which had been held, it was stated, to be a Hindu Temple by the High Court was deemed objectionable by the Hindus. It was pointed out in reply by the Government in its letter dated 16th October, 1897, that it was altogether incorrect to say that the High Court had held that the Temple was a Hindu Temple, and the passage from the judgment quoted was cited. It was further said that "the Government cannot admit any claim to treat the temple as a purely Hindu shrine, while it has at the same time no desire

to interfere with the Mahanth's position". The image continued in the Rest House for more than ten years and priest Sumangala and Mr. Dharmapala also used to stay in it.

In 1902 a Japanese Mr. Okakura came to Bodh Gaya and opened negotiations with the Mahanth for a plot of land about 2 or 3 Bighas in area directly facing the Bodhi Tree for erecting a Rest House for followers of the Mahayana Buddhism of Japan. It is said by the Buddhists that this aroused the suspicion of the Government. A commission consisting of the late Mr. Justice Sarada Charan Mitra and Mahamahopadhyaya Haraprasad Sastri was appointed to investigate and report on the matter. It is unfortunate that we have not been able to get a copy of this Report.

In 1906 the Mahanth instituted a suit against priest Sumangala and Mr. Dharmapala for a declaration that he was the sole owner of the Rest House which had been built by his predecessor and for ejecting the defendants and for removal of the image from it. The Government was also made a party because of its resolution refusing to order removal of the image in 1896. The Sub-Judge who decided the suit in the first instance held that the Rest House had been built by the Mahanth for the convenience of the Burmese Buddhists who had been allowed to stop in it, that the defendants were not entitled to make it their permanent abode and to place the image in it and ordered their ejectment with the image. The High Court on appeal varied the decree and held that in as much as the dedication of the house had been for Buddhists in general the defendants were not entitled to make a permanent abode of it or to put up any image in it. But they hold that other Buddhists who were not parties to the suit were not to be affected by the decree. They found that the Rest House had been built with money partly supplied at any rate by the Burmese. The Mahanth's position was found to be that he held possession of the building and had the control and superintendence of it subject to the right to use it in the customary manner, if any such right be shown to have existed,

but no decision was given on this question of the right as it did not arise in that suit.

Since the judgment in the Rest House case and their ejection from it the Buddhists have been biding their time and have through their organisation the Mahabodhi Society been trying by pamphlets and writings to enlist the interest of the Hindu community in their favour. They have succeeded in securing the support of many influential and progressive Hindus and some organisations. The Mahanth on his side has also not been slow to arouse the sympathy of a section of the Hindus in his own favour and recently an organisation of the Mahanths has been started. His activity is actuated largely, as we believe, by a fear that the attempt of the Buddhists to secure control of the temple will lead to a further effort to get control over the property of the Bodhi Gaya Math.

The whole history of the Temple as detailed above and the judgments of courts cited above leave no doubt that the Temple was *ab initio* a Buddhist shrine and has remained so throughout. Our own observation of its present condition confirms the view that the shrine is in fact Buddhistic. All the images that we could see are Buddhistic and even those which have been given Hindu names are by their very appearance Buddhistic e.g. what are shown as the images of Pancha Pandava and Taradevi are nothing else but images of Bodhisatwas and Buddhas and as found by the court the Temple has never been converted into a Hindu Temple. On the other hand there is absolutely no evidence that the Temple was built by the Hindus or that it has ever been repaired by the Hindus. Whenever it has stood in need of repairs, the repairs and restorations have been executed by the Buddhists including those of Burma. The Buddhists have always enjoyed the right of worship there. There is clear evidence (*vide* Janibigha Inscription 4 B. & O. R. S. J. P. 272) to show that till the 13th century Buddhist Bhikshus were in actual possession of it.

B. PLACE OF GAUTAMA BUDDHA IN THE HINDU PANTHEON.

Gautama Buddha or Sakya Singha as he is called was born in a Kshatriya family and was brought up in the cradle of the orthodox form of Hinduism as then prevalent. While his philosophy and teaching mark a great departure from the then existing and accepted belief and formulae, it cannot be said that there was any marked break from the past. The Buddhist literature recognises some of the Hindu gods such as Vishnu, Indra, (Sakra) Brahma, Kuvera, and images of Vishnu are to be found in some of the Buddhist temples of Ceylon; the goddess Tara is worshipped commonly both by the Hindus and the northern Buddhists. Buddha no doubt discarded the restrictions of caste but in this he does not differ from other reformers, who are regarded as belonging to the orthodox faith. His philosophy is not altogether an invention of his own having no relation to what had gone before but may in a sense be said to be a development of the thought which pervades the Upanishads. There is a marked parallelism between Buddhist thought and Vedantism "Being a Hindu Buddha adopted the then, as now current Hindu notion of metempsychosis or palrigenesis from death to rebirth and fresh deaths to fresh rebirths".

(Waddell:—Buddha's Secret from a Sixth Century Commentary—Journal of the Royal Asiatic Society, London, 1894, p. 372).

"He believed in the law of Karma. He believed in the Yoga philosophy, practised it himself, became the prince of Yogins and taught it to others as well. His metaphysics too is no other than that of the Vedic Rights". (Buddha-Mimansa by Maitreya, p. 20). His doctrine of desirelessness—a complete cessation of all desires—as the means of freedom from bondage of death and birth is only an echo of the Hindu doctrine of Nishkāma Dharma. His doctrine of Nirvana is also much the same as the Apavarga of the Naiyayika. In

fact the Buddhists designate the teaching of Buddha as Arya-Dharma and themselves as Aryas.

Buddha's teachings having so much in common with what was accepted by the orthodox school, it is no wonder that the orthodox school did not discard him. On the other hand there is ample evidence that Hinduism which permitted, as it does even to-day, "the most complete and unquestioned freedom, both of thought and expression, which the world has yet witnessed" (Rhys Davids' *Buddhist India*, p. 258) not only incorporated a great deal of what was new in his teaching into its own belief but actually apotheosised him and accepted him as one of the incarnations of Vishnu.

The following are some of the texts amongst others that have been given to us on behalf of the Mahanth. We do not quote all as the others are more or less to the same effect.

१ कर्तुं धर्मव्यवस्थानमसुराणां प्रणशनम् ।

बुद्धो नवमको जज्ञे तपसा पुष्करेक्षणाः ॥

मत्स्यपुराणम् अ० ४७ श्लो० २४७ ॥

For establishing righteousness and achieving the destruction of the Asuras He of eyes like lotus petals, through the puissance of his penances, took birth as Buddha, his ninth incarnation.

२ मत्स्यः कुर्मो वराहश्च नरसिंहोऽथ वामनः ।

रामो रामश्च कृष्णाश्च बुद्धः कल्कौ च ते दश ॥

इत्येताः कथितास्तस्य मूर्तयो भूतधारिणि ।

दर्शनं प्राप्तुमिच्छानां सोपानानि च शोभते ॥

वायु पु०, अ० ४, श्लो० ३ ॥

Fish, Tortoise, Boar, Man-lion, Dwarf, Rama, Ram Krishna, Buddha and Kalki these are the ten. These ten, O upholder of all creatures, have been said to be His forms : O beautiful one, these constitute a flight of steps for those that are desirous of obtaining a sight of Him.

The first of these Slokas occurs also in the Vayu Purana, Ekalinga Mahatmaya 12—43, and is followed by another which runs thus :—

३ भूमेर्भारावतराय वासुदेवो जगत्प्रभुः ।
अवतारै ईषद्रूपैरवतीर्णा मञ्जीतले ॥

वायु पु०, अ०, १२, श्लो०, ४४ ॥

The Lord of the Universe, Vasudeva, descended on earth in these ten visible forms. Vayupurana Elakinga Mahatmaya —12—43.

४ धर्मसंरक्षणार्थाय अधर्मादिविनश्ये ।
दैत्य राक्षसनाशार्थं मत्स्यः पुर्वं यथाऽभवत् ॥
कुर्मो वराहो नृहरिर्वामनो राम ऊर्जितः ।
यथा दाशरथो रामः कृष्णो बुद्धोऽथ कल्कापि ॥

गरुडपु०, अ० ८६, श्लो० १० ॥

For the purpose of perceiving righteousness, for the destruction of unrighteousness etc., and for the purpose of destroying Daityas and Rakshasas. Vishnu incarnated himself first as Fish, etc. in due order. The Tortoise, The Boar, The Man-lion, The Dwarf, Ram surging with right, Dasrath's son Ram, Krishna, Buddha and also Kalki.

(Garuda Puran—Ch. 86, Sloka 10).

५ कलौ प्राप्ते पपा बुद्धो भवेन्नारायणः प्रभुः ।

नृसिंह पु०, अ० ३६, श्लो० २६ ॥ .

On the occasion of the Kali-age Narayan will take birth as Buddha.

Narsingha Purana—Ch. 36, Sloka 29.

६ अनेन विधिना पूर्वं द्वादशौ समुपोषिता ।

शुद्धोदनेन बुद्धोऽभूत्स्वयं पुनो जनार्दनः ॥

हैमाद्रि०, व्रतखण्ड अ० १५ ॥

Suddhodana having in former days fasted and worshipped agreeably to this ritual on the 12th lunar day, Janardan himself became his son in the form of Buddha.

Hemadri—Ch. 15.

७ मत्स्यः कूर्मोऽथ वाराहो नारसिंहोऽथ वामनः ।

रामो रामश्च कृष्णश्च बुद्धः कल्किस्तथैव च ॥

तेषामपि च गायत्रीं कृत्वा स्थाप्य च पूजयेत् ॥

लिंग पु० उत्तरार्द्धे अ० ४८, श्लो०, ३१-३३ ॥

Fish etc. Buddha establishing the images of these with the aid of the Gayetri, one should worship them.

Linga Purana—Uttarardha—Ch. 48, Slokas 31-33.

८ शान्तान्मा लम्बकर्णश्च गौराङ्गश्चाम्बरामृतः ।

ऊर्ध्वपद्मस्थितो बुद्धो वरदाभयवरदायकः

अग्निपु० अ० ४९, श्लो० ८ ॥

Of tranquil soul, long ears and fair complexion, robed in garments and seated upon a lotus is Buddha. He is the giver of boons and dispeller of all fears.

Agni Purana—Ch. 49, Sloka 8.

९ एभिर्मन्त्रैः संपूज्य कलशे सुवर्णमयौ भगवतः श्रीबुद्धदेवस्य प्रतिमां स्थापयित्वा र्चयित्वा च ब्राह्मणाय दद्यात् ॥

भविष्य पु०, अ० २, ७३ ॥

Having worshipped Vishnu with these Mantras, a golden image of Buddha should be set up and worshipped, and then given away to Brahmans.

Bhavishya Purana—Ch. 2, Sloka 73.

१० अण्णदूरसंयुक्तं चक्रहीनं यथा भवेत् ।

निविद्धो बुद्धसंज्ञः स्याद्ददाति परमं पदम् ॥

ब्रह्माण्ड पु० ॥

One Salagram with a small hole, divested of the circular mark, close grained, is known as the symbol of Buddha and gives supreme bliss.

Brahmanda Purana.

११ अश्वत्थपत्रसदृशं हृदिचन्दनेन, मध्ये ललाटमतिशीभनमादरेण ।
बुद्धागमे मुनिवरो यदि संस्कृतश्चेन्मंत्रहारेण सततमेव तु धारयेच्च ॥
सुतसंहिता, अ० ८, श्लो० ३४ ॥

If Hindu ascetics are initiated into the rights of Buddha's worship, they should indicate their sect, always wear a mark on their forehead resembling the leaves of the Pipal and made with sandal wood paste.

Sut Sanhita—Ch. 8, Sloka 34.

१२ मत्स्यं कूर्मश्च वाराहं नारसिंहश्च वामनम् ।
रामं रामश्च कृष्णश्च बुद्धश्चैव सकल्किनम् ॥
एतानि दशनामानि स्मर्तव्यानि सदाबुधैः ।

गरुड पु०, य० २, श्लो० ३५ ॥

The Fish etc. These ten names should always be kept in mind by the wise.

Garuda Purana—Ch. 2, Sloka 35.

१३ धरावद्वपद्मानस्थान्गयष्टिर्नियम्यानिह्यं न्यस्त नासग्रदृष्टिः ।
य आस्ते कलौ योगिनां चक्रवर्ती, स बुद्ध प्रबुद्धोऽस्तु
मच्चित्तवर्ती ॥
स्तोत्र रत्नाकरः ॥

Let that Buddha who is seated on the bare ground with legs bound in the attitude called Padmasana, with life breath stilled within the body and vision directed to the tip of the nose and who is the foremost of all Yogis of the Kali age sit still in my heart awakened.

Stotra Ratnakar.

१४ नमोबुद्धाय शुद्धाय दैत्यदानवमोहिने ॥

भागवत पु०, स्क० १०, अ० ४, श्लो० १२ ॥

Salutation to Buddha who is pure and who beguiles the Daityas.

Bhagwat—10-40-22.

As against these we have other texts which are derogatory of Buddha and the Buddhists.

१५ यथाहि चोरः स तथाहि बुद्धस्तथागतं नास्तिकमग्नविद्धि
तस्मादि यः शक्यतमः प्रजानां न नास्तिकेनाभिमुखो
बुधः स्यात् ॥

वाल्मीकीय, अयोध्या० ११०, ३४ ॥

As is a thief so is Buddha ; know ye, Tathagata (Buddha) to be a Nastik (heretic). He is therefore to be most suspected by the people ; and wise people should turn their faces away from him.

१६ पुरा देवासुरे युद्धे दैत्यैर्देवाः पराजिताः ।
रक्ष रक्षेति शरणं वदन्तो जग्मु ईश्वरम् ॥
मायामोहस्वरूपोऽसौ शुद्धोदनसुतोऽभवत् ॥
मोहयामास दैत्यांस्तांस्तप्राजितान् वेदधर्मकान् ॥
ते च बोद्धा बभूवर्हि, तेभ्योऽन्ये वेदवर्जिताः ।
आर्हतः सोऽभवत्पश्चादार्हतम्नकरोत्पराद् ॥
एवं पाखण्डिनो जाताः वेदधर्मादिवर्जिताः ।
नष्टकारं कर्म चतुर्गृहीष्यन्त्यधमादपि ॥
सर्वे कलियुगान्ते तु भविष्यन्ति च सेकराः ।
दस्यवः शैलहौनाश्च वेदो वाजसनेयकः ॥

अग्नि पु०, १६, १—६ ॥

In olden times the Devas (gods) being defeated by the Daityas went to Ishwara and requested Him to protect them.

Then Ishwara assuming the form of Maya and Moha (illusion and delusion) appeared in the shape of the son of Suddhodana. He beguiled or led astray the Daityas and made them leave the Veda Dharma. These Daityas became the Buddhas and they led away others from the Vedic path. These latter became the Arhats and in their turn made others Arhats. Thus hypocrites (Pakhandis) were made who are devoid of Vedic religion. They do acts which will lead them to hell.

१७ हस्तिना ताडयमानोऽपि प्राणैः कण्ठतैरपि ।

न वदेद्यवनौ भाषां न गच्छेज्जैनमन्दिरम् ॥

Do not enter a temple of Jina (Jina means Buddha vide Amara) or speak Yamini Bhasha even if you are on the point of death by an attack from an elephant.

१८ स्मर्यन्ते च पुराणेषु धर्मविष्णुतिष्ठेतिवः ।

कलौ शाक्यादयस्तेषां, को वाक्यं श्रोतुमर्हति ॥

तन्त्रवार्तिक, १, २, ७ ॥

It is learnt from the Puranas that in Kalijuga Sakya (Buddha) and others are the cause of the destruction of Dharma. Who will listen to them?

१९ कस्यचिज्जायति तुष्टिरशुभेऽपि हि कर्मणि ।

शाक्यस्यैव कुहेतुक्तिर्वेदब्राह्मण दूषणे ॥

तन्त्र वा० १, ३, ७ ॥

Some people take pleasure in doing wicked deeds just as Sakya (Buddha) criticised Vedas and Brahmans with false reasoning.

२० भूयः प्राज्ञाचार्य इत्थं महात्मा ॥ ६२ ॥

किं त्वं गल्पसि दुष्ट सौगतकथं, धर्मोऽस्त्यङ्घ्रिसापरः ।

यागौयस्य हि हिंसनस्य निगमे, धर्मत्वमुक्तं स्फुटम् ॥

अग्निष्टोममुखे ऋतौ खलु पशोः स्वर्गप्रदं हिंसनम् ।

अत्याचारश्रुते रुपेयमदरे पाखण्डिनो विस्फुटम् ॥ ६३ ॥

वेदनिन्दापरा येतु तदाचार विवर्जिताः ।

ते सर्वे नरकं यान्ति यद्यपि ब्रह्मवैर्यजाः ॥ ६४ ॥

इत्येवं मनुनीकलादाचारतोः किल ।

पच्यन्ते नरके घोरे यावद्ब्रह्मलयो भवेत् ॥ ६५ ॥

शंकरदिग्विजयटीकाडिंडिम, सर्गः १५, श्लो०, २८ ॥

The Mahatma Sankaracharya said as follows:—

Why art thou chattering, O wicked Buddhist ; how dost thou say that Dharma is based on Ahinsa? In the Sastras it is clearly stated that Hinsa in connection with Yajna is Dharma. In Agnistoma and other Yajnas slaughter of animals confers heaven to those who act according to the Vedas ought to be followed ; all others are plain hypocrites. Those who speak against the Vedas and those who do not follow Vedachar, they all go to hell, even though they may be born of Brahman seed. Manu has said so clearly that those who act in this way (against Vedas) remain rotting in the lowermost hell till the day of Brahma.

Sankar Digvijaya Dimdima Tika—15-28.

२१ पूर्वं येन विमोहिता हिजवरास्तस्याऽसतोरौकलौ ।

बुद्धस्य प्रविभेद मस्करिवरस्कातम्भास्करादौग्वणात् ॥

शास्त्रान्नाय विनिन्दिकेन कुधिपा कूटे प्रवादग्रहा ।

निष्ठातो निगमागमादिसुमते दक्षया कूटग्रहे ॥

माधवौय शंकर दिग्विजय, १५, ६३ ॥

(पूर्वं कलौ येन शास्त्रान्नाय विनिन्दिकेन बुद्धिना हिजवर विमोहिताः, तस्याऽसतो बुद्धस्य ।... । कूटग्रहे मिथ्याभूत पक्ष-स्त्रीकारे दक्षस्य बुद्धस्याऽपि मतं प्रविभेद । डिंडिम टीका) ।

Here Buddha is said to be the false Buddha who led astray others and who was an expert in supporting false propositions.

Ibid—15-63.

२२ दुर्भिच्चं खपरैकताफलगतं दुर्भिच्चुसम्पादितम् ।

(दुर्भिच्चवो वौद्धादयः ।) शंकर दि०, १५, ७२ ॥

Here Buddhist Bhikshus have been divided as Dur-bhikshus or wicked Bhikshus.

Ibid—15-72.

२३ मलिनैश्च न्न संगस्ते नौचैः काककुलैः पिकः ।

श्रुतिदूषकनिन्द्रीदः श्लाघनीयस्तदा भवेः ॥

स्वजाति पोषकत्वात्काकानामिवकुलं हन्ते येषां ते, तथा वौद्धये-
स्सहेति यावत् । शंकरदि०, १, ६५ ॥

Here Buddhists have been described as belonging to the family of crows.

Ibid—15-72.

२४ शसितोरातुषाराद्रे बौद्धानाबृद्धवालकम् ।

न हन्ति यः स हन्तव्यो भृत्यानित्यन्वशानृपः ॥

शंकर दि०, १, ८३ ॥

He who does not destroy all Buddhists from the Bridge (Rameshwaram to the Himalayas deserves to be destroyed—so the King ordered his servants.

Bhagwat Purana—Ch. 10, Slokas 40—

The texts (1-14) quoted above show the attempt made by Hinduism to absorb Buddhism in itself, and the best and most effective method of doing this would be to treat Buddha as an Avatar. The Puranas from which these have been quoted are regarded by most scholars to have been produced and written after Buddha's time and even where they may be pre-Buddhistic there were additions and interpolations made to suit the varying conditions of time and society by the priestly class ; on the other hand the other texts show the struggle between this process of Buddha's apotheosis and the dread by the priestly class of his teachings excluding and extinguishing the orthodox faith. The best illustration of this

is provided by the text no. (16) quoted from the Agni Purana which accepting Buddha as an Avatar makes his followers hypocrites worthy of hell. The result has been that while Buddha has come to be held in reverence even by orthodox Hindus his worship has never attained popularity as the worship of other Avatars has done. The text from the Balmiki Ramayana comes as a surprise as it is generally accepted to have been composed before Buddha. But if the sloka is an interpolation it shows the effort to create prejudice against Buddha. We find proofs of this prejudice in popular tradition and actual facts to-day. It is believed not only by the common people but also by those who earn their living, by acting as guides and priests to the vast number of Hindu pilgrims who visit Bodh Gaya every year that it is not permissible to a Hindu to worship or even to have darshan of the Great Image of Buddha in the Bodh Gaya Temple. It was so stated to us in the course of our investigation by some of these men whom we picked up at random going about with Hindu pilgrims. This is confirmed also by Dr. Buchanan Hamilton's remark that the orthodox people avoided "seeing the hateful image" (Martin's Eastern India Vol. I p. 75). It is also worth noting that we do not know of any temple in the whole length and breadth of this vast country which has been built by Hindus and dedicated to Buddha. While we have numberless temples dedicated to the other Avatars, such as, Rama and Krishna and some even to Baraha, not to speak of the other gods and goddesses of the Hindu pantheon it is passing strange that there should not be one such for Buddha, which was built by and is held in possession by Hindus and at which the worship is conducted according to the rules laid down in the text quoted above. It is urged before us that the image in the Bodh Gaya temple was installed in due form after *pranpratistha*. The only evidence of this *Pranpratistha* is an inference sought to be drawn from a note of 1895 alleged to be by Mr. Beglar who was in charge of the Bodh Gaya restoration written long after the restoration was completed in 1884

and at the request of the Mahanth about the time when the Criminal Case instituted by Mr. Dharmapala was pending. It is not mentioned in Mr. Beglar's original note nor by General Cunningham who only says that this image "was given up by the Mahanth to replace the modern brick and mud mortar statue set up by the Burmese." It is also to be borne in mind that this image took the place of a previous one of brick and mortar which had to be destroyed as Mr. Beglar notes because it could not be removed. So far as we are aware no image can be made of brick and mortar according to the Hindu Sastras and the fact that the image which the present one replaced was one of brick and mortar proves that it was not set up by any Hindu and in fact General Cunningham actually says that it was set up by the Burmese. The present big image was, before installation, made to serve the purpose of an image of Bhairava just as so many other images in and near Bodh Gaya which are undoubtedly of Buddha are made to serve as other gods and goddesses of the Hindu pantheon regardless even of sex.

The worship and treatment of the image in the temple at the hands of Hindus, Buddhists and others e.g., worship according to Buddhist methods, permission to some class of people to take their shoes into the temple, the admission of all castes without restriction and the conduct of worship by a Rajput all go to indicate that it has never been treated as an orthodox image set up with due form.

There is one thing, however about Buddha Gaya which is accepted and acted up to in practice by Hindus even to this day. The tree of pipal has long been an object of reverence and worship by Hindus from time immemorial and the Mahabodhi tree is also worshipped by Hindus who visit the place. The Hindus also offer pindas to their ancestors under the new Bodhi tree which was planted as a sappling of the old tree at a short distance from the temple to the north of it. We found some pilgrims offering pindas under the Buddhist Bodhi tree also just to the west of the temple but were told that it

was not necessary to do so, and pinda Dan under the other tree was all that was required. During the pilgrim season in pitripaksha when there is a big rush of pilgrims they offer pindas at any and every place in the Temple compound. There is no authority and not even alleged that any pinda is offered within the chamber of the temple itself.

Our conclusion in this point, therefore, is that while Buddha as having originally come from the Hindu stock and as having taught doctrines which were very like, if not mostly, the same as those accepted by the Hindus generally and above all as a man of great penance, purity, and piety—qualities which have always had their fascination for the Hindu—became an object of reverence among them and was accepted as an Avatar by one class of people or school of thought, there was another school which treated him as a *Nastik* (heretic) and *Veda Nindak* and would not tolerate even the sight of his image. But this does not amount to saying that there was no toleration of the Buddhist faith or the Buddhist teaching. In the midst of this conflict of ideas and philosophy there has always existed a “most complete and unquestioned freedom both of thought and expression.” There has been a curious synthesis here as in so many other things in India. Buddha has been accepted as an Avatar and his name is repeated in every day prayers; but the worship of his image has never been permitted to acquire anything like popularity, and in fact pilgrims are even now dissuaded by the priestly guides not to worship it at Bodh Gaya. It is also noteworthy that when Buddha has been completely Hinduised his image too is worshipped by all classes of Hindus, as we see at Jagannath, Puri, the image of which is traditionally believed to be that of the Buddhavata. In fact Tulsidas in his *chhapai Ramayana* mentions Jagannath as the ninth avatar thus identifying him with Buddha. The disappearance of Buddhism when Buddha himself has been treated as an incarnation of Vishnu by the orthodox Hindus furnishes an interesting and curious study. It is certain, however, that Buddhism was not

persecuted out of India. It had in course of time been clogged with many accretions and lost some of the pristine purity of its teachings, while Hinduism had adopted much of what was live and invigorating in it ; and assimilated and absorbed the Buddhists as a class. The Buddhists thus lost their individuality in the vast ocean of Hindu humanity in India which they preserved in other countries where there was no Hinduism or Hindu society to absorb them. The occupation by the Mahanth of the great temple at Buddha Gaya is thus to be attributed to a peaceful friendly assumption of the guardianship of the temple—more by mere chance as a squatter than as an act of deliberate volition and certainly not as a hostile occupation by a man of one proselytising faith of the sacred place of another faith for forcible conversion to the former's own use. In fact the process of Hinduising it in that peaceful, slow but none the less effective manner, so characteristic of the Hindu faith and practice which has assimilated so many cultures, faiths and reformers to itself is not yet complete and as held by the courts in the judgments quoted above neither the temple has become a Hindu temple pure and simple, nor has the Hindu worship carried on by the Mahanth's men become the exclusive worship in it. If anything, both continue to be predominantly Buddhistic up to this day. Not only is the image that is worshipped admittedly the image of Buddha but all the other images in and near about the temple are Buddhistic. If Mr. Beglar's note to the Mahanth is accepted, there was at one time a Shiva linga on the floor of the temple but even that was removed by Mr. Beglar with the Mahanth's consent which lends support to the suggestion that it was not really a Siva linga which the Mahanth would not easily allow to be removed but the upper portion of a chaitya or stupa kept there. The worship, too, is preeminently Buddhistic, even though it takes a form at times objectionable to the Hindus. A Sanyasi who lives at Buddha Gaya has written a pamphlet and given a written statement in which he says that Buddhists from the North sometimes offer even meat and wine

and after the worship drink the same out of human skulls and blow pipes made of the bones of human legs. It may be added, here, however, that we did not get any evidence to this effect during our inquiry. Nor did we get any evidence of animal sacrifice within the temple compound. But it is a fact that Buddhists from the south burn tallow candles and it was stated to us by a Burmese who spoke on behalf of a large number of Burmese pilgrims that in their own country they offer everything they eat including meat of all kinds. This, however, he added, was not done at Buddha Gaya and one of Mr. Dharmapala's demands is that no wine should be permitted within the temple. People belonging to other faiths such as Christians who would not be permitted to enter the sanctum of a purely Hindu temple are allowed not only free access to this temple but to enter the chamber freely with their shoes. All this would go to indicate that the temple and the image in it have never been treated in an orthodox manner which would not be the case if there were regular pranpratistha and worship according to Hindu form and rules.

WORSHIP OF BUDDHA BY HINDUS AND BUDDHISTS AT BODH GAYA.

As regards the mode of worship followed by the Buddhists at Buddha Gaya it may be generally said to vary according as the worship happens to belong to the one school of Buddhism Mahayana or the other Hinayana and according as he belongs to one country or other. It is not surprising that their modes of worship differ so widely from the doctrinal differences between the two schools—one retaining more or less in an unadulterated form the original teachings of the Buddha and the other being more and more identified with the Tantra of the Hindus—the distance in space of various countries in which Buddhism prevails, the differences in their climatic conditions and in the lives, habits and culture of the various peoples no less than the great distance of time which separates the present Buddhism from Buddha would be enough to introduce great changes. When we remember how amongst

the Hindus of the innumerable sects who all profess to follow and derive their authority from the Vedas, there are such tremendous differences in their doctrines and practices as to make them almost unrecognisable to one another there is no cause for surprise if similar differences are noticeable among the Buddhists of various countries. They, however, all agree in this that they come to worship Lord Buddha and the Bodhi-druma at Buddha Gaya. It is unnecessary to give in detail the actual ceremonies and rituals observed by them.

As regards the Hindus, the question is not so free from difficulties. All Hindus who go to Gaya for Pindadan visit Buddha Gaya and offer pinda as stated above under the new Bodhi tree to the north of the temple or in some other part of the temple compound. According to prevailing traditions they are generally dissuaded from entering the chamber where the image is placed. Those that enter bow to the image and some even offer flowers and sweets, while others are persuaded by the attendant to offer some money.

As regards the worship done by and on behalf of the Mahanth, it appears from the judgment of the Court that arati is done, the image is laved, flowers are offered, bells are rung and a mark put on the forehead of the image. Mr. Beglar's note mentioned above, as also General Cunningham's Mahabodhi says that this mark on the forehead of the image used in those days to be vermillion red. It is now of yellow colour and of the shape of peepal leaf possibly in view of the text quoted above which prescribes that colour and shape of the Tilak for a worship of Buddha. Mr. Beglar says that he used to see the Mahanth's pujaris, in their own way, performing the puja by the reading of Shastras, by ringing of bells and blowing of conch shells, by offering of flowers, of vermillion tilak and of bel leaf, and in the case of the emblem of Siva by libation of water, by offering of the red powder on the festival of the holi, and by the burning of lamps fed with ghee.

Mr. Beglar's note does not appear to have been filed in

the criminal case although it was written while the case was pending and at the request of the Mahanth's counsel. The court, however, found on the evidence principally of the Government custodian, who happened at the time to be a Brahmin, that the worship on behalf of the Mahanth was an innovation started after the dispute had arisen as a mere strategem and was of a spurious kind. It is noteworthy that the image which was replaced by the present one was one of brick and mortar and set up by a Burmese: and it stands to reason that an image made of such material and set up by a Burmese, would not very well have become object of worship for Hindus. There was evidence given in the Criminal case that the pujari before the dispute was a Rajput by caste and that the temple used to be swept by a Dushadin woman who would not ordinarily be allowed to enter an orthodox temple. A confirmation of this evidence is found in Dr. Buchanan Hamilton's note of 1812 in which he mentions that a Rajput was the pujari. We do not think there is any orthodox temple where a Rajput officiates as priest and we are inclined to accept the finding of the court as representing a correct state of things.

D. RIGHTS TO THE TEMPLE—CONCLUSION AND RECOMMENDATIONS.

The question of transfer of control of the temple to the Buddhists has aroused great controversy. We have received letters and opinions, protests and resolutions from various individuals and bodies. There has been a considerable amount of interest taken by the press both Vernacular and English. Some of the protests and publications in the press need not be considered at all because they comprise nothing except abuse of Mr. Dharmapala and other Buddhists who take interest in the question. Most of the protests and criticisms are based on the assumption that the Congress or the Hindu Mahasabha proposes to hand over the temple to the Buddhists. Such an assumption against them is wholly unfounded.

Some of the protests that have come to us are from

organisations of Sadhus and Mahanths or Maths. We have also been told by the Mahanth's pleader that the Buddhists as a whole are not taking any interest in this agitation which is a creation of Mr. Dharmapala and are in fact opposed to the transfer of the temple to the Mahabodhi Society as if that was what was proposed to be done. The constructive suggestion of the Hindu Mahasabha that the control of the temple should be entrusted to a joint committee of Hindus and Buddhists of which the Mahanth of Bodh Gaya for the time being, should be an ex-officio member, while at the same time making it clear that this committee should have nothing to do with the property of the Math, has not received that critical attention which could be of assistance to us in arriving at our conclusion. On the other side we have the opinions of many prominent Hindus who think that in justice to the Buddhists the temple which is preeminently theirs, should be made over to them. Some other take a middle course and suggest a joint committee of management. We have no means of ascertaining what the Buddhists all the world over think but it stands to reason that they would naturally be pleased to have, if possible, control over the temple. The opposition on the part of the Hindus and particularly of the Mahanth of Bodh Gaya and other gentlemen of his fraternity is the result of an apprehension that if the temple passes out of the Mahanth's exclusive control he will sooner or later be also deprived of the big zemindari attached to the Math and if a rich and influential Mahanth like the Mahanth of Bodh Gaya can be so dealt with others less wealthy and influential will soon have to share the same fate. We believe that there is the same lurking suspicion in the minds of some zemindars. The attempt against the Mahanth of Tarkeshwara has strengthened this fear which is natural to some extent. In these circumstances it is difficult if not impossible to obtain a fair consideration of the question. The Government too while professing neutrality cannot be altogether free from an apprehension of possible foreign influenc-

ed by an extraneous consideration and guided solely by a desire to do the right thing.

When Mahanth Ghamandi Gir first came to Bodh-Gaya attracted by its sylvan solitude, he had evidently no right to the temple then. His successors built the Math and acquired property which is now very considerable. By reason of being near the temple and possibly because there was no one else in charge of the temple, they must have gradually begun to appropriate the offerings to the temple. It is stated by Dr. Rajendra Lal Mitra (See Buddha Gaya p. 5) that Mahanth Mahadeva Gir, the third in succession from Ghamandi Gir obtained a firman from Emperor Shah Alam to hold the temple but there was no such firman produced by the Mahanth in the case although a firman granting village Mastipur Taradih to Mahanth Lal Gir who succeeded Mahadeva Gir was produced. This firman was granted by Emperor Mohammad Shah who preceded Shah Alam on the throne of Delhi. It is, therefore, impossible for Mahadeva Gir who was Mahanth from 1642 to 1682 to have obtained any grant from Emperor Shah Alam who ascended the throne very much later and the information given to Dr. Mitra was certainly wrong. It is thus clear that the Mahanth of Bodh Gaya did not and could not have obtained any right to the temple by grant. Nor could any right accrue under the law in favour of any individual in respect to a public temple like that of Bodh-Gaya by grant. It was argued in the Criminal case of Mr. Dharmapala on behalf of the Mahanth as also in the subsequent Civil suit about the Rest House that the temple is situated in the village Mastipur Taradih which was granted to Mahanth Lal Gir Sanyasi by Emperor Mohammad Shah and being included in that village the temple also must be taken to have been granted to him. It is noteworthy that the Math of the Mahanth is just outside Mastipur Taradih and is situated in village Bodh Gaya which must have derived its name from Lord Buddha. This village is said to have been known as Mahabodhi when Buchanan Hamilton visited the place.

It is contended on behalf of the Buddhists that the temple was situated within this village Bodh-Gaya which belongs to the Tekari Raj and they rely on the fact that the temple is not mentioned at all in Mohammad Shah's firman as one would expect it to be. On the other hand it is said that the village Mastipur Taradih is known after Goddess Tara whose temple stands to the North-East of the Great temple. It is difficult in these circumstances to decide one way or the other. But it may be mentioned that in the civil case it was held that the temple was situated within Mastipur Taradih. The same view is taken also by Dr. Rajendra Lal Mitra. But in any case the Mahanth's right to the village would be subject to the public right to the temple.

However that may be, the possession of the temple by the Mahanth must have commenced as a mere squatter and there can be no doubt that the successive Mahanth's never paid any heed to the repair of the temple. It is said to have been almost in ruins when Buchanan Hamilton visited it, and had not the Burmese taken care to have it repaired in 1831 and again begun its thorough repair and restoration in 1875 which was subsequently carried out by the British Government the temple would have ceased to exist, as the monastery mentioned by Fa Hian has ceased to exist. Whatever the origin of the Mahanth's possession of the temple and whatever rights he may claim with regard to the offerings thereto, it is quite clear that he cannot claim any higher rights to this temple than those which he has to the Math of which he is the Mahanth. Mohammad Shah's firman conferred upon him the village as Madad Mash so that "all the produce of the said property be used by him for his own livelihood and that of the itinerant Faqirs." And if the firman indicates the nature of his rights to the property of the Math it may be safely asserted that he has the rights of a Mahanth under the Hindu Law. A Mahanth as such has no right personally to the property of the Math of which he is the Mahanth. The property is the property of the Math, and since the Math cannot act except through the agency of a human

being, the Mahanth is that agency. Similarly in case of an endowment for a charitable or religious purpose, the Mahanth or the Shevait does not hold the endowed property in his own right but on behalf of the endowment and for its purposes. This position has been explained and authoritatively laid down in a series of judicial decisions and cannot be assailed. If the temple of Bodh-Gaya be an endowment of which the Mahanth of Bodh-Gaya is the Shevait, he can hold it only for the purpose and the benefits of the endowment. Now this temple of Lord Buddha built by Buddhists, held for them for several centuries by their Bhikshus, repaired by them from time to time at considerable cost and visited by them from distant climes and in which they even now enjoy full right of worship was not and could not have been erected for the benefit of any but the Buddhists. The Mahanth's possession can be justified only if it is held for the benefit of the purpose of which the temple was founded. Since he has more than once laid an absolute claim to it, and since he has not hesitated to prevent Buddhists from doing what they claim to be their legitimate rights to do, it is clear that he has repudiated by his conduct his position as one who held it for the benefit of the Buddhists. If the question were only between the Buddhists and the Mahanth it would not be difficult to decide on which side justice lay. But it has become complicated by reason of the fact that Hindus also offer Pinda under the Bodhi tree and many of them enter the temple to have a *darshan* of the image. We would therefore recommend that (a) both Hindus and Buddhists should be assured fullest liberty of worship according to their own methods. (b) A committee of five Buddhists and five Hindus should be formed and the management and control of the temple and of the worship in it should be entrusted to this committee.

Besides these ten the Government also may be represented on this committee by the Hindu Minister for the time being. We consider it premature to go further into the question of

the composition of this committee except saying that the Mahanth of Bodh-Gaya should always be a member of it.

(c) To disarm all suspicion and misapprehension the properties of the Saivite Math should be altogether excluded from the jurisdiction of this committee.

It now only remains to see how this can be effected. The most satisfactory method would be to approach the Mahanth and induce him to agree to a joint committee and to become a member of it. We would suggest that the Congress and the Hindu Mahasabha should move on this line in the matter and try to persuade the Mahanth to agree to it. But if negotiation and friendly intervention do not succeed they can certainly help to create public opinion and other agencies in deference to public opinion may take up the matter and carry it to court or move the legislature for suitable action. Legislation which has a wider scope and can more effectively adjust all sorts of rights of all parties is preferable and what can not be accomplished by negotiation or adjudication may be achieved by legislation.

An arrangement like this ought to be satisfactory to all parties. The Hindus ought not to be excluded from worship, if they wish to perform any, of the image, and they should certainly not be interfered with in any way in offering Pindas where they have been doing it. The Buddhists who have always worshipped the image will have their rights secured and placed above the caprice of a single individual of a different faith. The Government may also have its interests guarded against any foreign influences and international complications. The Mahanth may also have his suspicion regarding the property of the Saivite Math laid at rest by excluding it from the jurisdiction of the Committee. As regards the income from the temple itself no serious question arises as it is not of much consequence. There was evidence in court and it was also admitted to Babu Rajendra Prasad by the Mahanth that it is something between one and two thousands a year whereas we understand that the income from the pro-

perties of the Math extends to lacs. It will undoubtedly be a somewhat delicate task for the committee to adjust the rights of the various communities to worship according to their own methods and rites. Some things which are alleged but not proved to be done by Buddhists and others would certainly be open to objection by the Hindus. Shoes should certainly not be allowed. Offerings of articles considered objectionable by the Hindus should not be allowed. Some way will also have to be found to satisfy the Buddhists who take strong objection to the Tilak on the forehead as also to the vestment and the turban put on the image. We can easily foresee that with a sympathetic understanding between the Hindus and the Buddhists the place can be converted into a great centre of learning and culture in which both Hindus and Buddhists will join. The Buddhists are after all an offshoot from the Hindus and a joint place of worship under joint management will not only be in the fitness of things but will create a point of contact fruitful of beneficent consequences to both, and will enable the Hindus all the more and better to recover once again the true spirit of the Buddha whose noble lessons of love, charity, selflessness and ahimsa require ever so much more to be emphasised and realised. That it is not a mere idle dream can be realised by those who visit Kasiya (Kusinagar) where Lord Buddha attained Nirvana which is, under the inspiration of a Buddhist priest aided by a Vaishnava, once again developing into a place of pilgrimage for Hindus and Buddhists alike.

SOME ASPECTS OF CHRISTIANITY

By S. Haldar.

THE POSITION OF WOMEN.

The Bible has assigned a low place to woman. Eve, the first woman, introduced sin into a world which was created

perfect. She thereby incurred the serious displeasure of Jehovah who thus pronounced his curse on her: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The Bible told man that woman "was the first in the transgression, therefore keep her in subjection." The idea is bound up with the very root of the Christian conception of the origin of sin. Let us turn to the New Testament. In his first Epistle to Timothy, Paul the Apostle says that the woman should "learn in silence with all subjection," that a woman should not be allowed to teach or to "usurp authority over the man" but to remain silent. According to the same apostle women are "commanded to be under obedience." The prevailing attitude in the earlier days of Christianity with regard to woman was that "while man was a human being made for the highest and noblest purposes, woman was a female made to serve only one."* Augustine, as a great Christian, emphatically taught woman's inferiority. Chrysostom looked upon woman as a "necessary evil," a "domestic peril," a "deadly fascination and calamity." Lecky tells us that in the whole feudal legislation women were placed in a much lower legal position than in the Pagan Empire.† A modern English writer has said of the position of woman in Christendom: "Women have till a very recent period had grave reason to complain of English legislation." The result in this matter is traceable directly to the teachings of the Bible.

THE PENAL SYSTEM.

For long it was seriously argued in Christendom that punishment of crime should be such as would satisfy "the natural vindictiveness of mankind." Humane views began to prevail in the eighteenth century.

* Sir James Donaldson in "Woman: Her Position and Influence in ancient Greece and Rome and among early Christians."

† "European Morals," vol. ii, chap. v.

It was only during the nineteenth century that the idea that punishment should be reformatory and not vindictive made steady advance. Colonel H. H. G. Knapp, I. M. S., Inspector-General of Prisons in Burma said in a recent report: "Retribution still, in my opinion, underlies our whole system of punishment. It is generally considered hardly decent to admit the existence of the primary instinct of revenge, but surely it is always there." "Only a hundred years ago a very large variety of offences was punished capitally, and the criminal code of the time looks positively barbarous and revolting to us now. . . . We are milder now and regard the desire of vengeance as an unholy thing."* Colonel T. E. Clements, I. M. S., in his Jail report for the United Provinces for 1923 alluded to the pleasant fact that the long term prisoners and habitual offenders were now treated with greater humanity. They were no longer "confronted in the majority of new jails with the prospect of indefinitely enduring mediæval methods of mechanical restraint in the form of fetters and bell-chain." Sir Ernest Wild, the Recorder of London, said in May, 1924, "that punishment should be given not in the spirit of the bad old days, but in the spirit of mercy, the spirit that desires to reform people, even if they have offended against society, to give them another chance, if possible." Mr. James Douglas writing on prisons in England in the *Sunday Express* said: "The history of prison reform is full of hope, and many victories have been won against the callousness of routine and the inertia of established method. In 1817 it was possible for Romilly to say that 'the laws of England were written in blood'." In this direction also, as may be expected, the influence of Christianity has not been favourable to the cause of humanity.

In March 1917 the *Illustrated London News*, in reviewing Mr. Edmund D. Purcell's "Forty Years at the Criminal Bar," wrote with reference to the penal system in vogue in England

* *The Statesman*, July 11, 1925.

in the last century: "The old-time Judges were exceedingly harsh in the punishments they ordered, and we now have abundant evidence that, instead of preventing crime, these brutal sentences made habitual criminals."

In the *Contemporary Review* for August, 1925, Mr. Grey S. Dashwood states that in the case of the criminal the Church has always stood for punishment on Mosaic lines, and has ever staunchly supported the State in the infliction of the most barbarous penalties, while it is true that criminals to-day are in no wise indebted to the Church for such tentative reforms in the penal administration as have been introduced during the last few years.

TREATMENT OF ANIMALS.

Kindness to animals is a virtue of comparatively recent growth in Christendom. Darwin states in his "Descent of Man" that sympathy beyond the confines of man, that is, humanity to lower animals, is one of the latest moral acquisitions. It is not founded on the teachings of the Bible. After creating the first man,—our unhappy ancestor Adam—Jehovah gave him absolute dominion over all living creatures and told him that all living animals shall be meat for him. The Church, taking her stand on the Bible, held that animals had no souls. In the last century, Pope Pius IX refused to sanction a society for the prevention of cruelty to animals on the ground that it was an error to suppose that Christians owed any duties to dumb creatures.*

In 1802 Sir W. Pulteney introduced in Parliament a Bill to stop bull-baiting. The Bill was lost. Lord Erskine, Lord High Chancellor of England, introduced in 1809, into the House of Lords, a Bill "for preventing the wanton and malicious cruelty to animals." Captain Fairholme states in the *Nineteenth Century*† that on this and on other occasions when

* "Christianity and Civilization" by C. T. Gorham (London: Watts).

Lord Erskine pleaded for the animals the noble members of the Upper House greeted his efforts with cat-calls and derision.

We are told by the Rev. Dr. Walter Walsh D. D., an American theologian of very liberal views: "The fact cannot be blinked that neither Judaism nor Christianity has given official sanction to the Humanitarian Movement. On the contrary, the latter actually persecuted certain heretical communities who were abstainers from flesh, forcing them to eat on pain of death, as a sign of recantation of their heresies. It is indeed a lamentable circumstance that theological dogmas should obstruct the free and full flow of humane sentiment and incalculably delay the Republic of all living beings."†

The late Mr. H. W. Massingham, the distinguished English Humanitarian, stated that the Plumage Act proved a failure as English women continued to be completely indifferent to the cruelty associated with the wearing of feathers and the whole skins of birds for their personal adornment.

Dean Inge writes :—"Deliberate cruelty to animals happily arouses almost as much indignation in this country as cruelty to children. It is a spontaneous verdict of the newly enlightened moral sense, to which organised religion, I regret to say, has contributed very little."

† *The Nineteenth Century*, July, 1924.

‡ *The Devalaya Review*, November-December, 1922.

THE PROPOSED MAHA-BODHI HALL AT GAYA

In the frontispiece appears the front elevation of the Maha Bodhi Hall proposed to be constructed in the town of Gaya. Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced and two rooms were built and a start was made in the construction of the main building, but for financial stringency the operations could not be continued. Since then no work has been done.

It is now proposed to re-start the building work and to issue this appeal to the general public for their kind help. On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during the night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with no inconsiderable inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest if needed. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

The Maha Bodhi Society has, therefore, prepared a plan and an estimate for a small building with four rooms and a

big hall. We have already spent from the Society's funds about Rs. 1,500/- but with the multifarious works of the Society it will not be possible to spend more from its funds on this work. It is estimated that Rs. 5,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma and Ceylon to contribute this small sum and remove a long felt want. As we intend to commence building operations early this month it is hoped that contributions will be sent to the undersigned at 4A, College Square, Calcutta as early as possible. We hope that in the next issue of this journal we may have the pleasure to announce that the required sum has been oversubscribed.

DEVAPRIYA WALISINGHA,
Asst. Secy. Maha Bodhi Society.

MAHA BODHI HALL, GAYA.

We are glad to announce as our first collection, a sum of Rs. 51/42 (Ceylon money) from Mrs. G. Jayasekara of Baddegama, Ceylon, towards the above fund. In addition to this sum she has promised a further contribution of Rs. 1,000/-.



Late Mr. F. R. Senanayaka of Ceylon.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेथ भिक्खवे धम्मम् आदि कल्लायणं नज्जे कल्लायण
परियोसान कल्लायणं साधे सव्वज्जनम् केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पकामेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MEDITATION

Sweet hour of meditation,
The quiet hour of peace ;
When from life's care and turmoil
I find a blest release.
In silent contemplation
New faith and hope I win,
More light and deeper knowledge,
New strength to conquer sin.

Sweet hour of meditation,
When oft there comes to me
A vision of the Master
Bereath the Bodhi tree.

And with Him in that vigil
 My spirit seems to share
 The foretaste of Nirvana,
 Of bliss beyond compare.

A. R. ZORN.

NOTES AND COMMENTS

THE ANAGARIKA DHARMAPALA.

By the mail of December 10th 1925 from New York which reached Calcutta on Sunday January 10th 1926 we have had letters from the Rev. Anagarika Dharmapala about his health and visit to Mrs. Mary Foster, the great patroness of our Mahabodhi Society, at San Francisco. Leaving America on the 28th ultimo he has now safely returned to London where letters may be sent to him c/o Messrs. Brownjohn & Howard Ltd., 9/12, Basinghall Street, London E. C. 2.

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In England this year they are having a very severe hard winter. We hope that the Rev. Anagarika now restored to good health will not find the severity of the English winter too much for his constitution.

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He writes:—"It was great spiritual impulse that I received during my stay in Switzerland that of establishing a Buddhist Mission in England. We should give our best to the British as hitherto we took from them their materialistic knowledge and the result had been that we became their slaves. We shall succeed in driving out our slave mentality by taking to Buddhistic mission work in England for their spiritual uplift—a thing they are greatly in need of."

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What the Anagarika has said is quite understandable. The great war has played havoc with the Christianity of the

Churches. So far at any rate as the English mass population is concerned their faith in its efficacy has gone. The great mother Church with the Cross of the loving Jesus imbedded in her bosom remained mute and indifferent while the bloody war raged and ravaged and each of the billigerents went on invoking the spirit of Jesus in the game of spoliation. The incongruity of the situation could not but lower the prestige of the Christian Church in human estimate, for a matter of fact that is what has taken place.

* * * * *

Truth must triumph specially in an enlightened age as this—in a highly scientific age as this. The mind of Europe is growing for the discovery of a scientific religion which will be able to keep pace with the progress of the age. What was suitable for the narrow pigeon-brain of the middle ages is unsuitable for the European heart and brain to-day. The hide bound faith in the divinity of Christ and the still more hide bound creed of the Romish and other derivative Churches vicarious atonement and salvation through faith alone in Jesus have been weighed in the balance and found wanting. Hence a new spirit of enquiry—a new probing of the foundation of human faith and belief has been set on foot in Europe and we are face to face with the dawning of a New Age there.

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The change of heart can only be effected through the light of religion—a scientific religion as we have already mentioned—which while keeping pace with every phase of progress in the region of science, philosophy and Psychology will yet make them compassionate and self-sacrificing towards their fellow beings by lifting them up or pushing them forwards and onwards from the narrow confines of their own nationality into the wide sea of humanity.

* * * * *

That scientific religion is par excellence the religion which our Lord Buddha preached and taught. We feel that it requires to be placed before the European public in the same

selfless spirit as the saintly Bhikkhus of old did with regard to spreading Buddhism beyond the Himalayas.

Reverend Anagarika Dharmapala has our fullest sympathy and support in this noble endeavour of establishing a Buddhist Mission in England for which he is deserving not only our sincere thanks and co-operation but those of the whole Buddhistic world.

* * * * *

In this connection we may be pardoned for reminding the Buddhistic world that the Anagarika Dharmapala like a well-trained soldier has scaled the walls of the Citadel of the Cross and in due course will be planting thereon the Buddhistic flag and it is but fit and proper that the Buddhistic world would follow the lead of the Anagarika and assist him and his work there by sending relieving forces and funds so that the position gained by his devoted services may not be lost.

* * * * *

Further it is pertinent to observe that the relief forces for co-operating with the Anagarika in England and Europe will entail no small amount of sacrifice on the part of the Ceylonese, Burmese, Japanese, and Siamese and Chinese Bhikkhus as the priests to be sent out must be thoroughly well-trained in English, French, German, Pali and Sanskrit languages besides being masters in Philosophy and Psychology of the West and the East. And in their self discipline and control of their passions they must be veritable Yogis. In European countries they must go about decently clothed as may command the respect of the people and must be decently housed with a library. Such an institution should not be unlike that of an Oxford or Cambridge College and should require to be kept up and maintained as such Colleges are.

* * * * *

The contemplated Buddhist Mission House in England to begin with should be a Corporation whose funds should be supplied by the whole of the Buddhistic world. Such a Corporation should consist of at least 20 resident Bhikkhus who

must elect an Abbot from amongst themselves and do self-sacrificing work amongst the poor and the lowly according to a settled plan of campaign besides giving lectures. The influence of such a holy band of pilgrim fathers would be immense. That to them would get attracted a large number of English young men we can well imagine for learning the truth of Lord Buddhas' religion.

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As regards the Anagarika's immediate work of establishing a Buddhist Mission in England, we are grateful to the Buddhist Lodge of the Theosophical Society of London for the kindly help they are rendering to him.

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BULLETIN OF THE BUDDHIST LODGE.

The 3rd monthly number (namely of December 1925) of the Bulletin of the above Buddhist Lodge is before us. It is a thoughtful painstaking number of 25 type-written pages. Matters dealt with in the Editorial notes are full of interesting as well as controversial points. An article on "WOMAN IN BUDDHISM" by Arthur C. March will be reproduced in our paper. It is as yet incomplete and we are assured of its continuance in the January Bulletin which we sincerely expect to see in the usual printed form of a monthly magazine.

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The Editor of the Bulletin under caption "Some notes on Service" makes the following appeal for work and service to the members of the Buddhist Lodge in view of the inspiration they have received from our Anagarika being in their midst:— We quote below those paragraphs in extenso:—

When in the New year, we start work inspired by the presence of the Ven. Anagarika Dharmapala, it will be the duty of each member, as Mr. Humphreys reminded us on the occasion of our last meeting, to see in what way he or she can be of service to the Cause. Every one of us can make some effort to

induce people with whom we come in contact, to consider whether Buddhism has not a message for them. Whether in the outside world or in the T. S. we can become Messengers of the Dhamma, workers for the light. Example is better than precept, it is true, but while trying to live the life, remember that Buddhism was the first missionary religion and that its task is not finished. Whether or not the Western world may be converted to Buddhism is a moot point but there are thousands who are seeking such a creed and you may be able to bring its light to some seeker who is needing it.

Now for those who desire to engage in some special work for the cause there are many avenues of activity open. I enumerate one or two, so that those who feel disposed can set to work right here and now to prepare themselves. We shall want workers and helpers in many ways:—

“Firstly, shorthand writers will be needed to report lectures, addresses and talks by the Anagarika Dharmapala. This is a very suitable line of activity for our lady members.

“Then there is Typing. Those who are able to purchase machines should do so and get proficient. A portable machine does perfect work and the price is half that of an ordinary Type machine. Learn stencil cutting and copying also if possible. Those who cannot obtain their own machines should attend classes.

“Then we come to press correspondence. There will be many opportunities for writing letters to the papers and this is quite an effective method of propaganda. Study good prose. Collect good examples from the newspapers and magazines and study them.

“Writing articles and lecturing are important ways of

spreading the teaching. Write articles for our Magazine. We have good reason to think it will be a printed Magazine next year. With regard to lecturing; when your treatment of the subject is inclined to be quite accurate your lecture may be written and read, but when it is intended to be a fervent propagandist appeal, it must be extempore. Both of these styles have their value, but if read it must be properly read, slowly, distinctly and with proper emphasis. It should be so read that a blind listener, who cannot see your reference to papers, should be unable to say definitely whether you are reading your address or speaking extempore. This style can be cultivated. In any case, a well-read paper is infinitely superior to a halting and meandering extempore effort.

Members who are able to give help or advice to those taking up any of the above lines of preparation, or any others which they think may be desirable are asked to volunteer as guides, philosophers and friends of prospective students. Please send in your names and addresses, and state what is your special line."

The above paragraphs quoted from the monthly Bulletin of the Buddhist Lodge of England show how much the British people understand the value of propaganda and how much they appreciate self-sacrificing work and to their credit be it said that if the cause is a noble one they in England would never lack self-sacrificing workers. It is unfortunately different in our country save and except in the field of Politics as here, the opportunity is greater for obtaining name and fame in the daily papers.

* * * * *

Since the opening of our Sri Dharmarajika Chaitya Vihara Hall in 1920 we have had lectures almost every Sunday delivered by good and learned men amongst a fairly large audience.

When the lecture is extempore, we have not come across as yet any Volunteer to assist us by taking shorthand notes of such lectures. We must say that we have not as yet had occasion for begging for such voluntary assistance. We only note that unasked or unsought it has not come either out of love of work or of the subject matter of the lectures.

* * * *

SRI DHARMARAJIKA VIHARA HALL.

Located on the East of the College Square Tank and facing as it does the University Senate House, our Vihara Hall is most centrally situate for the convenience of the student world of Calcutta where no less than fifteen thousand new Matriculates come annually to pursue their College studies. Our regret is that from amongst these under-graduates very few attend our Sunday lectures from which they may learn a good deal of the past and present history of their country and of the world at large not to be usually found in their text books it is true. But as such lectures are calculated to widen and deepen their knowledge of things it is a pity that they do not take sufficient interest in them.

The regrettable feature of the student life in Calcutta on which we want to lay stress, is that there are no proper guides for this large mass of undergraduates for their moral and intellectual welfare. Raw students living in College Hostels are easily tempted to visit theatres and Bioscopes of questionable repute or other haunts of disrepute and ill-fame of which our metropolis is by no means behind-hand in Western civilization. On this crucial point of maintaining the private character of our undergraduates unsullied and unendured we take this opportunity of inviting the attention of the Hon'ble the Vice-Chancellor and of the heads of Colleges to devise means and methods for combating with an evil which is really sapping the moral character of our students. The conditions of things in Calcutta are far worse than they are at Oxford and Cambridge. There the terror of the "system of Proctors and Bull dogs"

and fines for petty offences, and rustication and being "sent down" for graver offences do act as a wholesome check. In Calcutta the temptations are a million fold greater than what they are at Oxford and Cambridge without the least bit of machinery for controlling the evil propensities in students.

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In our opinion there should start up under the auspices of every college a "Welfare Association" for regulating the after college-hours of every student belonging to a particular college, and every college student should have his "cap and gown" on when out in the streets as they have at Oxford and Cambridge. Each cap should display the particular badge of the College to which its owner is attached. The Hon'ble Vice-Chancellor with the assistance of the Heads of Colleges should inaugurate the proctoreal system to control the evil herein adverted to.

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In order firstly to widen and deepen our knowledge of Buddhism in relation to Hinduism we have inaugurated a series of lectures believing that only a thin veil of custom is keeping separate these two great communities which have had the same origin and which are both nurtured in the same culture and traditions and secondly to find out a common platform whereon they may meet and work together for the uplift of the submerged Indian masses. Two or three lectures in this series have already been delivered and they will appear in these pages in due course. Should this paragraph happen to attract the attention of and tempt any erudite and thoughtful gentleman to say something helpful on this subject he need only communicate the matter to us in English or in his mother tongue.

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LATE MR. M. M. GANGULY.

As we were about to go to the press the news of the sad death of our friend and co-worker Mr. Monomohan Ganguly truly overwhelmed us. He was our architect and guide in

many technical details of construction work particularly in the building of the Sri Dharmarajika Chaitya Vihara, the Buddhist Avasa and Library at the back of the Vihara and in the building of the Sarnath Vihara which has been commenced. At the time of laying the foundation stone thereof on the 3rd day of November 1922 by H. E. Sir Harcourt Butler the then Governor of the U. P., Mr. Ganguly did a yeoman's service to us. His genial, affable and at all times helpful and kindly ways shall always endear his memory to us. He was a Buddhist at heart, and what cultured Indian is not? His book on "Remains in Orissa" will speak for itself. He held a high position in the Sahitya Parisad and at the Calcutta Corporation. To know him was to love him, such was the gentleness and gentlemanliness of his behaviour. No one who sought his help in anything had to go away disappointed. We, of the Maha-Bodhi Society, deeply mourn his loss. We sincerely offer our sympathetic condolence to his bereaved father, mother, wife and children.

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BUDDHAGAYA TEMPLE QUESTION.

Lastly the eternal Buddha Gaya Temple question is still with us waiting to be solved. The January, 1926 number of this journal was wholly devoted to the publication of the Report of the Committee appointed by the National Congress. We trust our readers have now read the report and have a full grasp of the facts. The Congress Report which is signed by four gentlemen viz. (1) Mr. Brojokishore Prasad ; (2) Mr. K. P. Jayaswal; (3) Paramahansa Ramodar Sadhu and (4) Mr. Rajendra Prasad is of the decision that it is a Buddhist Temple and the image within the Temple is that of Lord Buddha. It is incomprehensible to us as to how they could possibly suggest that the management and control of the temple and of the worship in it should be entrusted to a Committee of five Buddhists and five Hindus of which the Sevait Mohant should be a member. Nor do we understand or appreciate the Congress

Committee's following remarks :—"If the questions were only between the Buddhists and the Mohunt it would not be difficult to decide on which side justice lay. But it has become complicated by reason of the fact that Hindus also offer Pinda under the Bodhi tree and many of them enter the temple to have a darshan of the image". How can the two facts (1) Hindus offering Pindas under the Bodhi Tree (which is outside the Temple) and (2) Hindus desirous of darshana of the image (within the temple) disentitle the Buddhists from having the sole control of the management of the temple or of the worship of the image? The Congress Committee's decision is unsatisfactory and disappointing to the Buddhists.

S. C. M.

STUDIES IN BUDDHIST-CHINESE.

Sj. P. C. Mahalanobis, Secretary, Visva Bharati, writes :

A large number of important manuscripts of Buddhist Chinese and Tibetan texts have been recently acquired for the Santiniketan Library. With the help of Prof. Tucci of the University of Rome, Italy, arrangements have now been made for the systematic study and research in Buddhist-Chinese language and texts. A Tibetan Lama who was appointed sometime ago is able to help scholars in the study of the Tibetan language and texts.

Scholars, advanced students and research workers are cordially invited to come to Santiniketan for the study of Buddhist-Chinese and Tibetan languages and texts.

BUDDHISTS AND BUDDHA GAYA.

We have already published in a previous issue the report of the finding of the Committee appointed to enquire into the question of control of the Buddha Gaya temple. The recommendation of the Committee is that a board of trust composed of 5 Hindus and 5 Buddhists be formed and the Mahant be made the servitor trustee. The Committee found that the

temple is indisputably a Buddhist temple but that Hindus have a right of worship in it.

The second part of the finding must prove to be a thorn in the side of Buddhists. For even without claiming a right perfect freedom of worship by Hindus is allowed in all Buddhist temples under the sole control of Buddhists. No Hindu or any other religionist has ever been denied the right of worship in any Buddhist temple. It is therefore preposterous for Hindus to claim that right. What we wish to lay stress on is the illogical recommendation of the Committee. After finding that the temple is a Buddhist temple the logical recommendation would be that Buddhists should have the sole control of it. But the recommendation has been otherwise. It is therefore up to the Buddhists to assert their right of control. We hope all Buddhist papers will take up this question which is of vital importance to all Buddhists.

(*"New Burma"*, Jan. 10, 1926.)

A meeting of the Buddha Gaya Temple Committee was held at the National Club to consider the report of the Mahabodhi Enquiry Committee of the Indian National Congress. The following members of the Committee were present:—U. Tok Kyi, B.A., M.L.A., U. Theing Mg., M.A., LL.B., Bar-at-Law, M.L.C., Dr. Ko Thein Mg., B.A., M.M.F., M.L.C., Ko Hla, M.L.A.

After considerations of the Report the following resolutions were adopted:

(1) Resolved that the Committee should insist on the full control over the Mahabodhi Temple letting the Hindus perform the Hindu ceremony under the Bo-Tree to the North of the Temple as they have been doing heretofore.

(2) Resolved that steps be taken to stop the practice of painting and robing the image of Lord Buddha pending the final settlement as regards control.

(3) Resolved that U. Tok Kyi and Ko Hla be deputed to do the needful.—*New Burma*, January 15, 1926.

THE LATE MR. F. R. SENANAYAKA.

We record with deep regret the death of Mr. F. R. Senanayaka which occurred at Calcutta on 1st January. Mr. Senanayaka and party came over to India to visit Buddhist sacred places. The party reached Buddhagaya on the 27th December 1925 where Mr. Senanayaka was seized with a severe colic and promptly taken to Calcutta where he was operated upon for appendicitis. Unfortunately the illness took a fatal turn and he died on the 1st ultimo. The remains were taken to Ceylon by his brother Hon. Mr. D. S. Senanayaka who was one of the party, and a public funeral given in Colombo on the 6th. Before the train conveying his body left Howrah a floral wreath was placed on the coffin on behalf of the Maha-Bodhi Society and a similar honour was done by the Ceylon students in Calcutta. A short service was also held at the station.

In his death Ceylon has lost one of the noblest sons who have done signal service to the country. He was certainly the last man Ceylon could afford to lose at this time, when the great qualities of his life were most needed. Mr. Senanayaka was a worker in many fields. The political reforms which Ceylon enjoys to-day owe a great deal to F. R. Senanayaka's efforts. In religious activities Mr. Senanayaka was equally active and enthusiastic. His time, energy and wealth were lavishly bestowed on the education of the youth of the country. He was a social worker and a great temperance leader. He founded the Lanka Mahajana Sabha and was the main supporter of many an association in Ceylon.

We offer our sincere sympathy to the bereaved family.

At a meeting of the Maha-Bodhi Society held on the 10th ultimo, the following resolution was passed :—

“That the Maha-Bodhi Society of India expresses its heartfelt regret at the irrecoverable loss sustained by Ceylon in particular and the Buddhist world in general by the death of Mr. F. R. Senanayaka who passed away in Calcutta under tragic circumstances and that the Secretary be requested to

send copies of this resolution to the members of the bereaved family and the Secretaries of the Ceylon National Congress and the Lanka Mahajana Sabha."

MY EUROPEAN TOUR

Amidst alpine scenery breathing the bracing air of the Vierwald waldstattersee at Schoeneck I spent seven weeks in the Kuranstalt sanatorium where I was taken care of affectionately by the medical and nursing staff showing every solicitude for my speedy recovery. Dr. Hofrath Wunderlich, Dr. Renold and Miss Hermine Michel of the medical staff and several of the visitors to the place who had also come for treatment were very kind to me. I shall never forget their kindness. Father Kugler, a Catholic priest, who was there at the time visited me often, and I took the opportunity of informing him in my talks of the sublime philosophy of the great religion of the Lord Buddha. There was one among the guests Mr. Henry Berger, an Englishman, who had spent many years in Japan, who daily visited me, and had the idea that Buddhism was a religion of pessimism. Father Kugler had not any correct idea of the doctrines of the Buddha. Miss Hermine Michel had read a pamphlet published in German about Mahatma Gandhi, but never had heard of Buddhism. I had no idea when I arrived at Zurich on the 6th of July that I would visit Schoeneck, but when I consulted Dr. Biederman of Zurich at the recommendation of my dear brother Mr. C. T. Strauss, he directed me to go to Schoeneck, and on the 14th of July I arrived at Schoeneck. Unfortunately I was obliged to undergo an operation which kept me in bed for about three weeks, and it was during this period that I made friends among the visiting guests of the Sanatorium. I stayed at Zurich a week and enjoyed the scenery of the Zurich lake. There are over a hundred motor boats plying in the lake taking passengers from

one place to another, especially to the baths. How different are the sights in the Gangetic valley. Enjoyments are made possible in Europe and America in a grand scale due to scientific progress. Electricity is helping the people of Europe to make life joyous, and the people get all the joys on this earth because of their education on scientific lines. Every boy and girl gets the best education in departments of arts, literature, science, industries, agriculture and their future is assured. To read the history of Switzerland is a pleasurable inspiration. The motto of the Swiss people is "One for all and all for one." The Lord Buddha when He enunciated the Seven principles of Concord to both the Bhikkhus and to the kshatriya princes anticipated the ethics of modern enlightened democracy based on co-operation. Unfortunately conservative elements of Brahmanism sapped the foundations of purifying democracy and the sublime principles of healthy co-operation enunciated by the Prince of the Sakyas were allowed to go to the limbo of oblivion. Brahmanism is only for the high caste, and the non-high-caste people preponderate in India. There are nearly 320 millions of people in India, and the number of Brahmans may be computed at say 14 millions, while the Kshatriyas may be not more than 40 millions. Before the advent of the Moslem invaders India was for several hundred years under the rule of Buddhist kings, and the best of them all, who set forth the principles of spiritual equality was the great emperor Asoka, the exemplary sovereign who put into practice the sublime ethics enunciated by the Lord Buddha 326 years before the great emperor embraced the Buddha Dhamma. Brahmans did not like that non-Brahmans should enjoy the blessings of freedom, for to them freedom to others meant their own bankruptcy. The Brahman priesthood lives on the fat of the land keeping the masses in ignorance and making them superstitious, for it is on ceremonial ritualism that Brahmanism thrives. Asceticism is also another potent factor which keeps India in the domain of ignorance. The ascetics also thrive amidst superstition and degenerating ignorance. In India there are not sufficient self-

sacrificing patriots with spiritual culture enough to form an army of inspiring teachers to uplift the poor. The Brahman priests know that the amelioration of the masses to a high state of progressive culture means their own decay, and with selfish persistency they keep the people in a state of continuous degenerating unprogressiveness, and the present wretchedness of the teeming millions was accentuated with the advent of the Arabian Moslem hordes. Dynasty after dynasty invaded India and destroyed the civilization of the Aryans. The study of Moslem history in India is instructive in as much as it shows how each dynasty although professing the same religion yet with ruthless despotism destroyed the fruits of the previous dynasty. To the Aryan it was one long continuous destruction which sapped their vitality.

Patriots of the Swiss type are not born in India. Brotherhood is an illusion to the Indian, and when the Buddha preached the principles of Aryan democracy the Brahmins showed their hostility. True the best of the Brahmins joined the Compassionate Lord in the work of spiritualization of the masses, but it was all uphill work. The great Asoka founded the greatest democratic empire who promulgated the virtues of Energy, Righteousness, Equality; but it was destroyed in the reign of his grandson Dasaratha, by his treacherous commander-in-chief Pushyamitra, who with the help of the Brahman priesthood assassinated the harmless emperor, who had entrusted the administration to the traitor. The emperor trusted too much the traitor, who listened to the Brahmins, and Pushyamitra became emperor and restored Brahmanism by performing the Asvamedha (horse) sacrifice. Pushyamitra's grandson lost his throne, and Brahmanism again received a set-back for a time, and Buddhism again came up. Before the Moslem advent the two religions were rivals, and by the time of the Moslem advent both religions were powerless to cope with the all-destroying enemy. Buddhism was effaced out of existence, and Brahmanism went down never again to take the leadership of the Aryan people. During the thousand years of Moslem

supremacy in India, the people had to witness year after year devastating wars fought by rival dynasties. One should not forget that Buddhism was the religion that the Moslem hordes had met in their onward march to India—in Graeco-Bactria, Central Turkestan, Candahar etc., and when they came to India they met the same "Buth" temples in India proper. "Buth" was the name used by the Turkish people for the Buddha. In Japan the Buddha is called "Butsu," in China "Fo", in Ceylon the word "Buth" is used as for instance "Buthsarana vadanim."

Under British rule the people live in a state of placid ignorance, contented with the rituals and superstitions and degenerating social customs spending in vain so much money which could be usefully spent in bettering their social status. But the disintegrating ethics of Brahmanical dogmatic sociology is too stupendous an obstacle which could only be removed by enlightened co-operation, and the millions of people live and die like sheep. The British missionaries are the emissaries of the trinity; politics, trade and Christianity. They are dunder-heads utterly ignorant of scientific and agricultural economics which are essential to-day for the progressive development of a nation. Europe advances on scientific lines, but poor India knows nothing of the advanced conditions of European races. The intelligentsia of India are pupils of British constitutional law, and they are, like the British missionaries, selfish looking only for their individual enrichment through British law courts. Among the teeming millions of India there are only a few scientists, and they do not care to work on practical lines which would be of help to the teeming millions. The poets dream dreams, and the wealthy class spend their money in luxury. The rajahs are bacchanalian sensualists who spend their time in the enjoyment of abnormal sensual orgies. The once powerful brahman priesthood is to-day impotent to do anything in the way of progress. All they can do is to retard the progress of the working classes who form the backbone of the nation. In other lands the labouring class are a power, and the govern-

ment of each country help the agricultural development by improving the waterways and assisting the people by educating the young generation in agricultural methods. The United States and the different European governments are foremost in developing the resources of agriculture. The Indian land-owners do nothing to help the agricultural community. They neglect improved methods of scientific agriculture, they do not visit great agricultural centres in Europe, the United States and other countries to witness the many improvements made within the last fifty years. Indian people suffer for want of scientific knowledge in agriculture, dairying, road building, ship building etc. Educated philanthropists and scientists from European countries seldom visit India. Globe trotters visit India during the cold weather to see magicians and monkeys. Missionaries with the knowledge of eighteenth century theological dogmatics go with their families to find their livelihood, and all they can teach the people is that Elohim created Adam from mud, and that the serpent deceived Eve, and they both fell from their spiritual nakedness, and that Jesus the Nazarene, son of the carpenter Joseph came down from heaven to save the people from the sin of Adam, and that unbelievers will be cast into a hell of brimstone and fire for eternity. This gospel fit for the doldrums, is preached to the people who pass their lives in stagnation.

A few Europeans who go to India to learn metaphysics after a few years of residence find that they could easily bamboozle the English speaking Indians through occult metaphysics. For more than thirty years I have been crying hoarse appealing to the Bhikkhus of all Buddhist lands to send a few Bhikkhus over to India to disseminate the Dhamma of the Tathagata, but they have not responded so far.

In Switzerland perhaps a dozen people may have heard of the Buddha, at least every one whom I had the pleasure to meet expressed their ignorance. In Germany Dr. Dahlke, Drs. Grimm, Seidenstucker and a few others have in a small way helped to popularize the Dhamma in Germany. University

professors of Pāli are invariably Christians and they are paid to lecture on the Pāli literature from the standpoint of philology. In Bengal the Brahman pandits are dead against Pali studies, and the veteran foe of the Buddha Dhamma maligns Buddhists creating prejudice in the minds of the people against Buddhism. It pays to distort Buddhism, and hold it up to the ridicule of the native Bengalees. In England there is Mrs. Rhys Davids who was once a sympathetic admirer of the Pāli literature, and she with her late husband helped many to make up Pāli studies. After thirty years of labour she has now become an extremely hostile foe to the Buddha Dhamma. She does the greatest harm by her writings as people in the west believe that she is a great Pāli scholar. The fact is she was like a paid labourer in the field of Pāli Buddhism, editing and translating Buddhist works for the sake of lucre. After thirty years of work she now tells the people that the Pāli books have nothing good except monkish fables and gives the advice to bury them. She advertises the Pali texts and translations for sale, while her advice is to have them buried. She is like the man in the Alagaddupama sutta who got himself bitten by the snake because of the wrong way he got hold of it. Mere philological knowledge of Pali does not help to get the real *artha* of the Buddhavacana. She swallowed too much and the undigested food is now giving her pain. We are sorry for the change of her attitude with regard to Buddhism and her malignant criticisms and stupid attacks on the Lord Buddha do no harm to the Lord of Compassion but only to herself and to those who trusted her as a Pāli scholar.

It was in 1818 that the British missionaries came over to Ceylon and India to preach the Arabian ethics of the Old Testament. Science had then no place in European culture, and the missionaries had a fine time in telling the fables which originated in the backwash of Arabia to the children of Buddhist parents who went to the missionary schools to learn English to get Government employment. The Buddhist children paid for their education and also lost his ancestral Aryan reli-

gion to a mess of pottage. The theory of evolution as proclaimed by Darwin shook the foundations of Hebrew Christianity, and as time went on men like Herbert Spencer, Huxley, Tyndall, Mill entered the arena and drove out the theologians from their strongholds. The future of Christianity is doomed. Science is advancing, and the discoveries of fossils go to show that the earth was not created 6,000 years ago, but that the earth is many millions of years old. Radioactive science and the law of relativity will help the European races to get a better idea of the cosmic process than through the Semitic book of fables.

I am now travelling in the United States and hope to leave New York for London on the 13th of December. It is my desire to work for the spiritual welfare of the people of Great Britain for two years, especially to tell them of the sublime teachings of the Great Sakya Muni, the Promulgator of the Arya Dharma, the first of religious teachers who appeared 600 years before Jesus in the land of Aryans.

THE ANAGARIKA DHARMAPALA.

JAPAN FAR EASTERN BUDDHIST CONFERENCE

This important meeting, the first of the kind ever held in Japan, of which a pre-announcement was published in the June issue of this journal, was held at the Zojoji Temple in Shiba Park, Tokyo, for three days beginning on November 1. Conspicuous among those present at the meeting were twenty-one delegates from China, who are prominent men well-known in that country. There were also present, besides many ordinary Korean and Formosan members, three Korean and three Formosan delegates. Guests present numbered some 300 and included H. E. Dr. Von Solf, German Ambassador, H. E. Mr. Okada, Minister of Education, Mr. J. Shimomura, Director of the Religious Bureau in the Department

of Education, Mr. E. Kimura, Director of the Asiatic Bureau in the Department of Foreign Affairs, Professors Petzold, Gundert and Gauntlett, and many other foreigners. Altogether the meeting was attended by 1300 persons including many ladies.

The meeting was formally opened at 10 o'clock, the Rev. Mr. Sayeki of Japan being elected Chairman and the Rev. Dou-gi of China Vice-Chairman. After congratulatory addresses by the Premier of Japan and the Chinese Minister in Tokyo, and those from several Japanese and Chinese Buddhist associations were read, Mr. Okada, the Minister of Education, delivered a speech, in which he dwelt upon the powerful and beneficent influence Buddhism had exercised in the development of the culture and civilization of the Japanese nation, expressed his great pleasure at seeing the meeting opened for the purpose, among others, of contributing to the cause of world peace by the spiritual union of the Eastern races, and concluded by wishing the convention every success in attainment of the high aims it had in view. Subsequently a photograph of the meeting was taken and its formal part was closed at noon.

At 1 o'clock in the afternoon of the same day, a welcome party was given to the delegates from overseas by a union of Buddhist associations of boys and girls in Tokyo. After it was over, a departmental meeting with Prof. Taiken Kimura, of the Imperial University of Tokyo, in the chair, was opened for the discussion of doctrinal themes. As many as eighteen essays on Buddhism were read or submitted on the occasion, including one by Prof. Petzhold of the First High School of Tokyo. The following three matters were approved at this meeting:

1. Exchange of results of studies.
2. Exchange of students.
3. Exchange of professors.

In the evening the Chinese delegates were the guests of honour at a dinner given at the Kogyo Club by a union of various Japanese associations interested in China.

The second day of the conference, two departmental meetings were held, one for the discussion of methods and means of propaganda and the other for that of educational matters. The former was presided over by Mr. Totsudo Kato and the following proposals were approved and adopted :

1. That Buddhists of Eastern Asia shall co-operate for world-wide propaganda, so that all the nations on earth may eventually bask in the boundless mercy of Buddha. To attain this object it is planned to publish Buddhist books and magazines in several Occidental languages, to send missionaries abroad and to establish a mission school either in Tokyo or Peking by co-operation of Japanese and Chinese Buddhists.

2. That Buddha's birthday shall be observed by Buddhists all over the world and this shall be made a universal custom.

Prof. Dr. J. Takakusu of the Imperial University of Tokyo occupied the chair at the educational meeting, at which the following resolutions were passed :

1. That in connection with general education plans shall be framed and considered for fostering in the minds of children religious sentiment.

2. Education during holidays (Sunday Schools and Summer Schools) shall be made a regular annual function following the methods taken by early Buddhists of India.

3. That fundamental principles shall be fixed in Buddhist education.

4. That in view of the advance of Buddhist studies owing much to the study of original languages, Sanskrit or Pali shall be made an indispensable subject of study in Buddhist Colleges or Universities.

5. That for respecting the history of the study of original languages, attention shall be paid to the collection, preservation and exhibition of old documents and manuscripts.

6. That plans shall be framed and considered for spreading social educational work.

7. That kindergartens, primary schools, middle schools,

girl's higher schools, colleges and universities shall be made complete.

8. That women's education shall be advanced to the level of men's.

9. That plans shall be framed and considered for completing Buddhist text-books.

10. That Buddhists of the countries concerned shall give special facilities to Buddhist educationists coming from other countries on tours of inspection and that tours of inspection of historical Buddhist places and things in China and India shall specially be encouraged.

11. That a Buddhist primary school shall be established in England.

The evening of the second day some delegates from China delivered lectures at the Buddhist Young Men's Association of the Imperial University of Tokyo.

The third day of the session, a meeting of the social welfare works department was held during the forenoon with Dr. Kaikyoku Watanabe in the chair. At this meeting the following resolutions were passed :

1. That a federation of Buddhist social welfare works shall be brought about.

2. That endeavours shall be made to do away with all evil customs which are at variance with the respect of personality of women and children as well as to complete arrangements for their protection.

3. That works for giving free medical treatment and free medicines to the poor shall be extended.

4. That aggressive and vigorous movements for the suppression of drinking and opium-smoking shall be started.

The departmental meeting was closed at noon and in the afternoon a general meeting was held, when departmental reports were approved and the following resolutions were passed :

1. That the next conference shall be convened in Peking at a date to be decided upon by Chinese Buddhists.

2. That all business relating to connection and co-operation between China and Japan with regard to the conference shall be put in charge of Mr. Ma Chin-hsiun and Mr. Hu Jui-lin representing China, and the Rev. Mr. Kubokawa and Mr. B. Misuno representing Japan.

3. That reports of the present conference shall be prepared in Japanese and Chinese, the Japan Buddhist Federation preparing the report in Japanese and the Chinese delegates doing the same in Chinese.

4. That connection between Japanese and Chinese Buddhists shall hereafter be in charge of the Japan Buddhist Federation and the China Buddhist Federation.

5. That for establishing connection between Buddhist social welfare works in Japan and those in China, Mr. Wang Ye-ting (for China) and Dr. Kaikyoku Watanabe (for Japan) shall serve as committee.

At 5 o'clock this memorable conference was closed after three cheers were lustily given for the conference by all present. The same evening very interesting and valuable lectures were delivered by some of the Chinese delegates at the Young Men's Propaganda Hall at Asakusa.

The Chinese delegates will visit various places of interest, attending parties to be given in their honour and delivering lectures at several places. They are scheduled to sail for home from Kobe on November 21.

We are heartily glad that such a conference, which is the first step of Buddhists in world-wide activities, was held, and earnestly hope that so many commendable resolutions adopted at the conference will not stop at being mere expressions of wishes and hopes but will be immediately and vigorously acted upon. We have been deeply impressed by the sincerity and earnestness shown by the Chinese delegates in their attitude, as well as by the profound faith and broad-mindedness they are possessed of.

We also hope that this conference will become the forerunner of a greater conference in which Buddhists in India,

Ceylon, Siam, Burma, Europe and America will be fully represented and that the day when such an international Buddhist conference is held will arrive in no distant future. Such a conference is a desideratum for world peace, for humanity.

TYAG OR RENUNCIATION IN BUDDHISM

(Lecture at the Vihara on Sunday, December 6th 1925.)

DELIVERED BY S. C. MOOKERJEE, Bar at Law.

Shakespeare was indeed an arch Cynic when he wrote "Life was but a stage and men and women were mere actors here" It is a superficial way of looking at life. The curtain falls and the actors vanish. The ephemeral character of man's destiny and life has been accentuated. The underlying theory is that Actors act their parts according to the preordained book and have to abide by the orders of the stage-manager God without questioning his caprice or wisdom ; that Actors have no choice, no will power or volition, no freedom of thought or of action. Point for enquiry is are we puppets or automats. My submission is we are not. I claim something more for humanity. Indeed a higher note was struck by that American poet Longfellow. He wrote "Life was real Life was earnest and death was not its goal. Still achieving, still pursuing was destined of the soul." It is on this higher key that all religions are set. Those that are fundamentally based on belief in a personal God exact obedience to his commands, as revealed to Man, as the only pathway to salvation. Others set up an intermediary, an agent, a spokesman between God and Man and that belief in such intermediary was all that was necessary for salvation. We have no quarrel with any of those systems. The path-ways to salvation may be many and the choice must be left to the individual adherents of each particular sect. If a particular system be found to satisfy all the cravings in man for his upward growth towards an Ideal—

towards Man's highest conception of Supermanship or Godliness, who am I or who are you to say that that system was faulty? Nay, on the contrary, as rational beings having the power of judging the tenets and scope and efficacy of each system we should follow that which in our considered judgment was likely to yield the richest of results.

Therefore it is pertinent for us to study and compare and criticise all religious systems impartially but with all due reverence, that our criticisms may not be offensive or painful to anybody.

Religious systems which rely on God or his intermediary for the upward growth of man—for that to my mind is the only rational function and utility of the existence of religion—have to be responsible for human frailties, mishaps and misdeeds. It is this idea of responsibility of God in human affairs which creates logically loop holes in those systems for driving in pegs for hanging human mantles of sorrows and aspirations as well as of sins and crimes, of pestilences, diseases and famines for giving men and women and little children the imaginary consolation by means of prayer, forgiveness and final safety in salvation even through the vicarious agency of transferring sins and iniquities of one's own doing on the shoulders of another.

In Buddhism alone of all religions you do not have those things of imaginary consolation or safety of salvation by means of vicarious atonment for sins of your own doing.

Buddhism has made Man a responsible being, his own master and saviour. Buddha never said that there was no God. What I believe he did say was that by our limited faculties, and circumstanced as we were in our earthplane, God was unknowable that it was fruitless speculation to try to ascertain whether there was a God or not, that it was equally fruitless speculation to find out the beginning of Creation which had its existence, in its manifested or unmanifested form in perpetual change based on the Law of Causality (that is cause and effect and effects producing fresh causes which

again produced fresh effects and so forth). So he says dont waste your time in trying to find out the first cause. Dont pray to Gods for they do not speak or answer. He says God or no God, you must be a man in the fullest height of your stature—in the fullest height of all your developed faculties. What you see in the world, that it is a world steeped in sorrow and death. What you further see is that the man or woman reaps what he sows. Do wicked things, sorrow and misery will pursue you, not only your children's children unto the fourth generation, but pursue even after your death. There is no escape from your own deeds and thoughts either in this world or in the next. There is no such thing as pardon and forgiveness which any God can bestow on you. As you have sown so shall you reap. Your sacrificing goats and kids and cows and pigeons for the appeasement of God or Gods will not help you. If your better mind is awakened to counter-act your evil deeds, you may do good deeds ; instead of wicked thoughts, have noble thoughts ; instead of sacrificing animals sacrifice your self which is by far the best course. If you would be the truest and the greatest general for leading Humanity upwards from savagery to civilisation, from bloodshed to Peace, from the narrowness of Race and nationality and colour to universal brotherhood of Man, yours must be the sacrifice. Lord Buddha, as the first step for enquiring into the means of driving out sorrow from the World, plunged himself into the boiling caldron of sorrow by renouncing his kingdom, his young wife whom he loved best and who had just given birth to a child. Do you think anybody would have believed in Lord Buddha's sincerety if as the reigning sovereign of Kapilavastu he had preached his religion? Practice what you preach. If you want to realise the highest result in anything you must devote yourself wholly and solely to that task even to the extent of laying down your life for it. This in a nutshell, is the principle of renunciation as I have understood it in Buddhism.

A MESSAGE OF PEACE AND UNIVERSAL LOVE

The great Teachers of the Asiatic world are The Buddha, Sri Krishna, Ramachandra, Confucius, Laotse, Mahavira, Moses, Zoroaster, Jesus, and Mohammat. Sri Krishna and Ramachandra are worshipped in India ; Confucius and Laotse are worshipped in China ; Moses is the prophet of Israel ; Zoroaster is the prophet of the Parsees ; Mohammat is the Prophet of Semitic monotheism ; The Buddha is worshipped by the 200 millions of Hindus as the incarnation of God, while the Buddhists worship Him both as the God of Compassion and Wisdom and as Teacher of Gods and men ; and Jesus is accepted by Christians as the Son of God.

The materialistic civilization of Europe and America may be compared to a volcano ready to issue forth from its mouth hot lava for the destruction of humanity. Labour and Capital are the two forces that are in operation each trying to dominate the other ; political diplomacy has shown its bankruptcy in statesmanship as we see to-day in the insolvency of Russia, Germany, France and Italy, which brought on the great world War, which helped to destroy the domestic happiness of millions, and accelerated the overthrow of the royal houses of the Romanoffs, Habsburgs, Hohenzollerns.

Science is materialistic and has yet failed to solve the deeper problems of the continuity of sentient life. It has helped to increase the sensuous enjoyments of civilized society. Arabian ethics are in conflict with the discoveries of natural science. Europe and America with the help of destructive science are retarding the spiritual progress of humanity. Theological Christianity for nearly 18 centuries crushed the scientific spirit of Europe, and hindered the development of the human mind by unscientific dogmas. India was the beacon light of Asia for 15 centuries, and the two great lights that India produced helped her to progress in ethics and material advantages. The consuming wave of Arabian monotheism destroyed the humane aesthetic civilisation of Indian Aryans

about eight hundred years ago. India is slowly advancing under the aegis of British guidance, but she is behind Europe and America in material civilization. The decaying body is luxuriantly provided for with perfumes, furs, physical comforts and barbaric diet, but the undecaying psychical portion of man is allowed to stagnate in the mire of theological dogmatics. When young the body is overfed with meat and washed in alcoholic drinks, and with advanced age when the digestive organs are incapacitated to do their work there comes mental remorse because of the recollections of immoral associations in the realm of sensuous extravagance.

Theological Christianity is unable to face the cohorts of materialistic science, and with the new discoveries that are being made in the realm of psychology and radioactivity the forces of Roman theological dogmatics are bound to retreat.

America although free, politically, yet is bound by the fetters of denominational Christianity, which is the product of a subject race and a member of a subject race dare not utter truths, as we see to-day in certain countries. India was free when the Buddha was born, and He preached to a free people the gospel of perfect freedom.

Of the Buddhist countries Ceylon and Burma have accepted the rule of England, while the rest of Buddhist countries are free.

Christianity and science are at war. They can never agree.

Buddhism is in harmony with every discovery of modern science, and yet is in a position to give new truths which have not as yet been proclaimed by the scientists of the West.

Jesus was born 624 years after the birth of the Great Teacher of Compassion. The Buddha preached the noble four Truths and the noble eight fold path after He had made a thorough study of the philosophies and religious beliefs of ancient India and lived strictly the religious ascetic life for six years. The deficiencies of other religious beliefs are supplemented in Buddhism. The Buddha saw the vast universe with

countless solar systems, endless habitable worlds and the potential elements in space that would go to make the future world systems. He gave to the world spiritual truths of cyclic evolution and dissolution of world systems. He taught that everything is in a state of continuous change and that life cannot be annihilated and could not be made to live in a permanent personal form. Other religions in India proclaimed different forms of postmortem happiness while they posited the ethics of asceticism and sensualism to be observed on this earth in this life.

To realize perfect happiness on this earth the Buddha showed the path, and the path consisted in strengthening the memory, in the study and analysis of laws, relating to the evolution of body and mind ; in strenuous altruistic activity, in keeping the mind in a state of cheerfulness, serenity, calm and an equanimity under adversity and prosperity. The realm of psychic mysticism which the Buddha unveiled has not yet been revealed to the western world.

The useless destructiveness of war was made manifest during the great War, when the theologians vied with each other in praying to God to bring victory to his particular nation. The imbecility of priests was made clear to thoughtful people.

The Buddha discovered by His super psychical wisdom that man was not created six thousand years nor four thousand millions of years ago, and He enunciated the great truth of the beginningless and endlessness of the human mind ; that man suffers because he is ignorant of the immutable law of cause and effect and of the resultants that come into operation. Ritualistic religions, ascetic religions, speculative religions and materialistic religions do not help the mind to realize perfect happiness on this earth and for eternity after death. Religions that do not help to destroy fear from the mind are not founded on wisdom.

Certain religions teach that God created animals to be slaughtered for human food. The perfectly purified are all

merciful who help those who yearn to gain the perfect state of omniscience.

The Buddha taught two kinds of truths : cosmic truths and super cosmic truths. Man can ascend to the summits of super-cosmic knowledge by following the noble eightfold path, and to the heights of cosmic knowledge by a life of purity and universal love. By doing evil deeds man is reborn in lower states and good deeds done in a covetous spirit gives rebirth in human form but they suffer being born blind, or deaf, dumb, feeble-minded or insane. The law of karma with its manifold complexities is taught in Buddhism. In their ignorance people have confounded the law of karma with fatalism. He who understands the twelve basic interdependent causes of human evolution will hesitate to accept the principles of fatalism, creatorism and nihilism.

THE ANAGARIKA DHARMAPALA.

NEW YORK CITY

Dec. ²⁴69
1925

'CREATION' RAY STIRS SCIENCE

MADISON (Wins.), Nov. 11.—(INS)—Has the eternal problem at last been solved? Has science discovered the force responsible for the material creation of the earth?

The question was one that startled science here to-day as further revelations into the Millikan Ray, a powerful element, the discovery of which was announced by Dr. R. A. Millikan of California, before the National Academy of Sciences, were made by the research professor.

The new discovery may prove a bombshell to the fundamentalists of both science and religion, according to noted scientists who have evidenced great interest in the Millikan Ray. Although not willing to be quoted, several of them speculated informally on the new ray which is described as

one ten-millionth the length of an ordinary light ray with a frequency one thousand times that of the X-ray.

According to belief of scientists of an earlier age, matter just existed and could neither be created nor destroyed. The discovery of radium proved the latter theory incorrect, by bringing about the destruction of matter, and it was believed to-day that the Millikan Ray will prove conclusively that creation of matter is possible.

THE NUMERICAL SAYINGS

Section of Pentads

CHAPTER VII: ON THE PERCEPTIONS.

(1) PERCEPTIONS (a).

There are, brethren, these five perceptions, which, when practised and developed, are of great fruition, are of great benefit, diving into the deathless—and ending in the deathless. What five?

The perception of the impure, the perception of death, the perception of the danger, the perception of the impurity of material food and the perception of not delighting in the whole world.

Verily, brethren, these five perceptions, which when practised and developed are of great fruition, are of great benefit, diving into the deathless and ending in the deathless.

(2) PERCEPTIONS (b).

There are, brethren, these five perceptions, which when practised and developed are of great fruition, are of great benefit, diving into the deathless and ending in the deathless.

The perception of the impermanence, the perception of soullessness, the perception of death, the perception of the impurity of material food and the perception of not delighting in the whole world.

Verily, brethren, these are five perceptions, which when practised and developed are of great fruition, are of great benefit, diving into the deathless and ending in the deathless.

(3) THE ARIYAN GROWTH (a).

The male Ariyan disciple, brethren, growing in five kinds of growth, grows in the Ariyan growth, becomes an acquirer of the essence and an acquirer of the best in life. In what five?

He grows in faith, he grows in virtue, he grows in learning, he grows in liberality, and he grows in wisdom.

Verily, brethren, the male Ariyan disciple growing in five kinds of growth, grows in the Ariyan growth, becomes an acquirer of the essence and an acquirer of the best in this life.

(4) THE ARIYAN GROWTH (b).

This discourse refers to the female Ariyan disciple, and is otherwise the same as discourse (3) above.

(5) CONVERSE BY HOLY ONES.

Brethren, a brother endowed with five things is fit for converse by the Holy Ones. With what five?

Brethren, a brother is himself endowed with virtuous conduct and is one who expounds questions that arise touching the practice of virtuous conduct. Likewise a brother is himself endowed with concentration, with wisdom, with emancipation and with the knowledge of emancipation, and is also one who expounds questions that arise touching the practice of them.

(6) LIVING AND WITH THE HOLY ONES.

This discourse is same as discourse (5) above.

(7) PSYCHIC POWERS (a).

Indeed, brethren, whatsoever brother or sister, practises and develops five things, he or she should expect one of two fruitions namely in this life itself either perfect knowledge

(Arahantship) or the state of the Non-returner, if there is still left any substratum.† What five?

Herein, brethren, a brother practises that way of psychic power which is compounded of concentration and effort with desire, the way of psychic power which is compounded of concentration and effort with energy, the way of psychic power which is compounded of concentration and effort with a (dominant) idea, the way of psychic power which is compounded of concentration and effort with investigation, and fifthly exertion itself.

Verily, brethren, whatsoever brother or sister practises these five things and develops these five things, he or she should expect one of two fruitions namely: in this life itself either perfect knowledge or the state of the Non-returner, if there is still left any substratum.

(8) PSYCHIC POWERS (b).

Brethren, before I achieved full enlightenment, being still an unenlightened aspirant to Buddhahood, I practised five things and I developed five things. What five?

I practised the way of psychic power which is compounded of concentration and effort with desire.....and fifthly exertion itself. Because, indeed I practised and developed these ways of psychic power with exertion as the fifth, to whatsoever state of abnormal realization I bent my mind for the purpose of abnormally realising it, just there and then I won the possibility of testifying to it, according to the particular range or sphere (of my thought).

Then if I desired (reflecting); May I realise the manifold psychic powers namely: Being one person may I become multiform..... and may I go to the world of Brahma with this body just there and then I won the possibility of testifying to it according to the particular range of my thought.

† Samanajivo means spending the time engaged in putting and answering questions—Commy.

Yet again I desired (reflecting): "Having extirpated the intoxicants and intoxicant—freed, emancipated in heart and emancipated in sight, may I in this life itself, having realised the higher knowledge, abide in the attainment thereof—just there and then I won the possibility of testifying to it according to the particular range of my thought."

(9) WHAT LEADS TO NIRVANA?

These five things, brethren, when practised and developed lead to being thoroughly fixed (of the world) to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbana. What five?

Herein, brethren, a brother abides realising the impurity of the body, the perception of material food, the perception of not delighting in the whole world and the impermanence of all component things—the perception of death is, indeed, well-established in his mind.

Verily, brethren, these five things when practised and developed lead to being thoroughly tired (of the world) to dispassionateness, to destruction (of egoism) to perfect wisdom, to Nibbana.

(10) INTOXICANTS (*Asavas*).

These five things, brethren, when practised and developed lead to the extirpation of the intoxicants. What five?

Repeat the same as in discourse (9) above.

(Chapter VII :—*On the perceptions ends.*)

A. D. JAYASUNDARE.

SOME ASPECTS OF CHRISTIANITY

BY S. HALDAR.

THE COLOUR BAR.

We have already alluded to some of the necessary consequences of the fundamental doctrines of Christianity. We propose to mention a few more facts by way of illustration. Irenæus, saint and martyr of the second century, said: "The pagans are our debtors; all that the pagans have acquired with labour we ought to enjoy without labour." St. Augustine laid down the comprehensive rule that all the wealth of the heathen belong to the faithful. "The Pope of Rome" granted to the Kings of Spain and Portugal all new lands that might be discovered anywhere in the world.* The writer we have cited alludes to the "unspeakable brutalities of the Spaniards" and adds: "Under these brutalities the aborigines of the West Indies died out." On March 8, 1546, the King of Portugal wrote to his Viceroy at Goa charging him to destroy all temples and idols and to proclaim rigorous penalties against the Hindus and against those who should "conceal the Brahmins, the pestilential enemies of the name of Christ."† Of the Hindus, Francis Xavier wrote from India to Loyola the founder of the order of Jesuits: "The natives are so terribly wicked that they can never be expected to embrace Christianity."‡ At the instance of this great Jesuit missionary the King of Portugal directed his Viceroy and Deputy Governors in India to actively co-operate with the Jesuit Missions and as a result the work of conversion went on apace. There cannot be any doubt that these people were inspired by the clear teachings of God the Father and of God the Son as narrated in the Bible.

The Rev. J. G. Wood refers in his "Natural History" to the fact that Christian theorists regard the Negro as an

* Introduction to "Westward Ho!" (The Talisman Library of English Authors).

† *The Buddhist Chronicle*, Colombo, June, 1925.

‡ Quoted in "The Goal of India" by the Rev. W.E.S. Holland.

improved monkey ; and that such theorists hold that the Negro's reason is merely a partially civilized instinct. In America, during the controversy which preceded the emancipation of Negro slaves, the comprehensive expression "all men" which formed part of the clause, "all men are created equal," in the Declaration of Independence, was understood by large sections of white Americans to be restricted in its application to white men of European origin only and to exclude all coloured races. The same colour bar still exists in America. The United States Congress confers the privilege of naturalization on members of the white or Caucasian race only. Down to 1923, high-caste Hindus of the Aryan race, were admitted as members of the Caucasian race. Since February, 1923, as a result of the decision of the United States Supreme Court, high-caste Hindus have been refused citizenship as not being "free white persons." Mr. W. F. Bailey, F. R. G. S., Irish Land Commissioner, stated in the *Nineteenth Century* for February, 1906: "In South Africa I have frequently heard men speak of 'human beings and Kaffirs.' Many will boldly deny that the black man is any more a human being than a baboon." The children of negroes or South African or Australian natives are not called children by the white colonists but "piccaninnies." The Rev. C. F. Callaway, an S. P. G. missionary in South Africa, speaking of Christian fellowship in that part of the world, observes that "there is an absolute and almost bitter refusal on the part of white Christians to mingle in any kind of fellowship with black Christians." He notices with profound regret that "the one impulse which apparently has power to conquer the instinct of antipathy is lust."* Mr. Callaway refers in the same article to the fact that "at an archdeaconal conference, a native clergyman spoke of the difficulty native Christians had in realising that they belonged to one Church with the English." The reverend gentleman mentions also the fact

* *The East and the West*, January, 1910.

that a white Christian lady once said to him: "Well, if there are to be Kaffirs in Heaven, I hope I don't go there." An English lady of much higher quality told, in 1887, the following story on the authority of Mr. J. A. Froude, the celebrated historian. Mr. Froude was travelling through the upper part of Natal, having with him a white and a black servant, the black being the better servant of the two, honest, sensible, steady and thoroughly to be relied upon. This man was taken ill, and it was found necessary to treat him with a dose of calomel. The party of three generally slept in a tent, but that night the historian tried to get him a bed in a hotel. The landlady declared she had no beds for black fellows. Mr. Froude pointed out that the man might die if exposed to the cold. "Let him die then," replied the Christian woman, "he shall not sleep here." Mr. Froude, in his perplexity, turned to a Burmese Mahomedan and told his difficulty. This man intimated that he would take him in, which he did, and carefully attended to him." "From the first to last," says Mr. C. F. Andrews, "the white man stands for that colour bar in Africa. Even in churches he is ready to stand for it, and he insists on separate 'white' churches."* In the course of a discussion on "The Rising Tide of Colour" held at the Y.M.C.A., Chouringhee, Calcutta, on June 1, 1925, a Christian gentleman, Mr. G. F. Rulf, expressed the prevailing Western view when he said that the White supremacy of the modern world in arms and commerce was threatened with a growing menace of the Asiatic races, and that coloured labour immigration in South America, Africa and Australia should be effectively stopped. At the same place another Christian gentleman, Mr. Walton, held that the coloured peoples were, according to modern standards, inferior to the Whites and should not be allowed to jeopardise the civilising influences of White domination in countries like Africa and New Zealand.† When Christ

* *The Modern Review*, August, 1923.

† *The Englishman*, June 3, 1925.

said, "Love thy neighbour as thyself" his audience understood him to refer to the Jews only. Christians naturally prefer to follow the example given to them by God the Father himself and by God the Son, rather than the picked and chosen precepts of the latter. Dr. C. E. Jefferson wrote in the *Constructive Quarterly* (Oxford University Press, 1914): "The manner in which Christian nations often deal with non-Christian people is a disgrace to the Christian name. When the history of our time is written there will be no more stained or damning pages than those which tell the story of how the Christian nations dealt with Africa and Asia." The observations of Louise Creighton in her "Missions, their Rise and Development" (Williams and Norgate) on the ways of White colonists are worthy of note: "They have in almost all cases shown themselves ruthless in the way in which they took possession of the lands of the natives, and their one interest in the natives themselves has been to turn them into beasts of burden and instruments of labour. In Australia the aboriginal tribes almost disappeared before there was anyone to take care of their interests." An American writer, Mr. Nathaniel Peffer, said not long ago in the *Century Magazine*: "Taking the white man in his religious aspect and considering Judaism and Christianity together, as historically and theologically they must be, it may be said of the white man that he first went out to murder, to pillage and conquer in the name of God. He alone has organised that into a formal technic." Professor P. E. Roberts writes in his "History of British India under the Company and the Crown (Oxford, 1923, p. 481): "The ethics of the relations between powerful western empires and weak eastern nations are admittedly difficult to disentangle, but it is to be feared that the abstract rights of semi-civilized countries receive scant recognition when great colonizing powers converge on them." Needless to say that the "powerful western empires" and "the great colonizing powers" the great professor has in mind are white Christian empires and Christian powers, while the weak eastern nations" and "semi-

civilized countries" on whom and on which those empires and powers converge are all heathen coloured nations and unhappy non-Christian countries. It has been said of the Pilgrim Fathers, those adventurous pioneers who first annexed the great continent of America to the White World :

"They fell first on their knees
And then on the aborigines."

The Lynching of Negroes and the nefarious activities of the Ku Klux Klan in Christian America are striking phases of racial animosity at the present day. Not without justice has an Englishman addressed to his countrymen the lines :

Take off the Black Man's Burden.
Out of your fatness give
The poor degraded savage
The right God gave—to live.

Give back his land for hunting,
Or see he lacks not food; -
You have cursed him by your coming—
Brought evil and not good.

The colour bar in India is an unpleasant feature of—perhaps the only blot on—British rule. We will only refer to the opinions of a few Englishmen on the point. In a despatch to the Secretary of State for India Lord Lawrence wrote : "If anything is done or attempted to be done to help the natives, a general howl is raised, which reverberates in England and finds sympathy and support there." In the July, 1925, number of the *Quarterly Review* Sir Ian Malcolm quoted the following from a letter written to himself by the late Lord Curzon : "I so loved the people of India that I on many occasions braved the obloquy and abuse of my own countrymen in order to procure them justice." The late Mr. Arnold Henry Savage Landor wrote in 1909 in an article in the *North American Review* : "There is a belief prevalent among the younger lot of 'civil officers' that it is only by slashing the natives with a whip across the face for no plausible reason, by not allowing

them to approach, by treating those of high birth like low tramps, by never condescending to shake hands with even the noblest of them, that the prestige of the British Empire can be kept high in the estimation of the people of India. The most common answer one receives when astonishment is shown at such conduct is: 'Well, you see, we have not forgotten the Mutiny of 1857. We must impress the natives that we are the rulers'.' After the Mutiny, the first Viceroy was contemptuously dubbed "Clemency Canning" by his countrymen because he set himself against their cry for indiscriminate revenge. How another good and honest man, Lord Ripon, fared as Viceroy of India at the hands of his countrymen, the white Christians in India, for attempting to procure the natives justice is matter of history.

A GROUP OF SONNETS

THE WATCHERS.

O Watchers, waiting for the dawning light,
Whoever of you sleep, now let him hear!
To watch is better than to sleep. The night
Is far advanced. The morning draweth near.
The sun of life, the Truth, it now is here ;
The joyous day is coming, clear and bright,
To do away with sorrow and with fear,
To put all dark and ignorance to flight.
He who is watchful, heedful, mindful, sure,
Quite self-composed, good, cheerful, and serene,
With concentration, fervent, ardent, wise,
In peace that earnest contemplation buys,
And searching out the Law ; unto supreme
Enlightenment may win, released and pure.

THE GARDEN.

As when one in a garden plants with care
 All kinds of flowers, lily, aster, rose,
 And other blossoms, everything that grows—
 It is most urgent that no weeds be there.
 So is man's soul a garden. Beauty rare
 Blooms here, with love and joy, calm as the snows
 A glow in morning light, filled with repose,
 A place benign, of peace beyond compare.
 If in that garden grow unsightly weeds
 Of lusts and envies, hates, contempts, and prides,
 Illusions of the senses, suffering's seeds,—
 These things must he uproot, with all besides
 Of cruel, ugly,—so that thoughts and deeds
 And words be pure. In these the Truth abides.

THE GLAD AT HEART.

As one who from a prison wins release,
 So, is the calm of heart. He will be glad,
 And leave behind all things that made him sad ;
 He will be happy, in a most great peace.
 As one enslaved, who feels all bondage cease,
 Is he who turns to good, and leaves the bad,
 The wild, the frivolous, the mean, the mad.—
 He wears new garments, without stain or crease.
 As one who out of darkness sees a light,
 Is he who shuns illusion, heeds it not.
 He wins Nirvana, freed from sorrow quite ;
 Holds to the Path, all other things forgot.
 He wins to Truth. That one will ever be
 Most glad at heart at that. He is set free.

THE LOVING HEART.

He lets his mind pervade with heart of love
 The whole wide world. Around, on every thing
 He sends his pity, sympathy. They cling
 In every quarter, now below, above.

So thus does he continue everywhere
With mind set free. Are none too small or mean
For deep-felt love. Although he has not seen,
He loves the creatures that he knows are there.
Not one he passes by nor leaves aside
From love far-reaching, from this happy state.
In day or night, whatever may betide,
Beyond all measure does he contemplate
The whole world with affection, far and wide.
His life is love. In heart he has grown great.

GIFTS.

As one who gives a gift unto his friend,
Give ye your gifts to men. Give with due thought ;
And give with greatest care. And thus you ought
To give your gifts from now until the end.
With great completeness, with your own hands give.
Not trust unto another's careless ways.
Give ye your gifts so, all your nights and days,
Till death shall claim you ; now, while still you live.
Give not as though discarding something. Let
Your best be given. Let it not be poor,
Nor cheap, nor worn, nor broken. 'Tis a debt
You owe to all. Turn no one from your door.
By giving gold and goods, how much you gain.
For grief will swiftly go. Joy will remain.

WEALTH.

As one who has great wealth is not afraid
Of any poverty, or bitter pain ;
Of toil, or hunger, fear of sun or rain,—
So are the good. It may not be gainsaid.
The pure have bliss, with happiness repaid
For labour, effort. Calmly they remain
In great alertness, without blot or stain ;—
They gain Nirvana. All their sorrows fade.

Their wealth is not the sheen of gaudy gold ;
 No jewels have they, —pearls, nor rubies rare ;
 No silks nor satins,—colours manifold ;
 No men—nor women-slaves who serve them there.—
 Their jewels are contentment, joy untold,
 Love, purity, and peace beyond compare.

THE MOTHER BIRD.

As when a mother-bird, at love's behest,
 Who warms her eggs beneath her sheltering breast,
 May think :—"I pray these eggs will come to life
 Under my wings, here in the downy nest."—
 So, if a Bhikkhu grieves, it is for nought,
 If he shall follow Truth, live as he ought,
 Avoid revenge and hatred, envy, strife,
 His life is joyous, with no sadness fraught.
 For him great bliss will surely come to pass.
 Effect must follow cause.—But too, alas,
 If he have not been careful lest he stray,
 Woe comes, as 'twere an image in a glass.
 But if he follow Truth along the Way,
 Joy follows pain, as after night the Day.

C. H. HAMAN.

A GREAT WOMAN

On November 7, 1867, in far away Poland, one of the great women of all time was born.

Her name was Marie Skłodowska.

The world knows her as Madame Curie, who, with her husband, discovered radium.

She has done more for the world than all the Cleopatras, Helens and other vamps of history put together.

I have just finished reading that thrilling fairy tale of real life—the story of her part in the discovery of radium.

Her parents were so poor she had to begin work when she was 17 years old.

For years, while she worked, she studied physics and mathematics by herself and saved the money she earned to fulfil her dream of some day going to school in Paris.

She was 24 before she had saved enough to begin her studies. Unknown in the great city, she lived by herself in a garret so cold in the winter that water froze in the basin.

When she was able to get coal she had to carry it up six flights of stairs to her room. Her meals, often no more than a piece of bread and a cup of chocolate, she cooked over a little alcohol lamp.

But she was happy.

Then she married the poor but brilliant Pierre Curie, and they moved into a tiny cottage on the outskirts of Paris.

Marie Curie was the one who made the first discovery that led them in their search for the new element, radium.

They were too poor to own a laboratory and they had no money with which to buy the expensive materials needed. All during the long period of their experiments they had to work with makeshift instruments and second rate materials in a tumble-down shack.

When Pierre Curie was proposed for the Legion of Honor, his reply echoes the privations under which they labored, even after fame had come.

"I pray you to thank the Minister," he wrote in reply, "and to inform him that I do not in the least feel the need of a decoration, but that I do feel the greatest need of a laboratory."

In a miserable little shed, which let in the rain in wet weather, was suffocating in summer and bitterly cold in winter, which became filled with irritating fumes as soon as experiments were begun, the two Curies labored day after day for over four years in their pursuit of the great discovery.

Besides working on the experiments, Marie Curie had her housework and her children to look after. After a sleepless

night, when the baby was fretful, she would spend almost the whole day mixing a boiling mass with a heavy iron rod nearly as long as herself. Many times they ate their lunch in the old shack so as not to leave a delicate experiment.

It was exhausting work, but often they returned again after supper and found joy in the sight of the feebly luminous silhouettes of the bottles and capsules containing the as yet impure radium.

Together they were struggling for a great end and they were happy in the struggle. The two people were bound together by common interests and they lived an ideal married life.

The simplicity of greatness and the happiness that comes from doing something worth while are reflected in the life of Marie Curie.

REVELATION AND INSPIRATION

The dictionary meaning of the word *Revelation* is:—

“That which is revealed by God to man ; the act of revealing divine truth” (Webster).

The dictionary meaning of *inspiration* is:—

“A supernatural divine influence on the prophets, apostles or sacred writers by which they are qualified to communicate moral or religious truth with authority ; a miraculous influence which qualifies man to receive and communicate divine truth” (Webster).

Holy books, or as they are called “scriptures,” of all the religions are believed to be either revealed or inspired according to the dictionary meanings above stated. Although their translations have always been discouraged yet we have now translations of almost all of them in more than one language and their contents are now intelligible to us.

Aborigines most need a prophet. Why was no prophet sent to America or Australia before they were discovered?

Is there any satisfactory explanation why the Continent of Africa had had no prophet before Christianity and Islam were introduced there. Even the ancient Egyptians never had any prophet in the proper sense of the term. We do not know if there was any prophet in the Continent of Europe before the advent of Christianity.

In Asia, neither China a most thickly populated country nor Japan had any prophet sent to them. Burma, Tibet, Central Asia, Northern Asia had no prophet sent there. Prophet-producing countries have been Persia (where Zoroaster may be called a prophet), Mesopotamia and Palestine. They had the entire monopoly of prophets. The Hebrew race produced a large number of them, Arabia produced only one prophet who is regarded by his followers to be the last. Surely the Avatars in India can by no stretch of language be called messengers, they are regarded as personifications of the Deity himself. Some saints claim or are attributed the credit of being inspired but there have been so many of them in so many countries. The enlightenment they are supposed to receive by inspiration is not uniform or identical in their subject matters. Whom out of so many inspired saints is one to trust or follow.

One of the extant holy books tells us that God has sent from time to time prophets as his messengers in all parts of the world who either through inspiration or revelation have conveyed to mankind his Command. As we have pointed out the home of all known prophets was a tract comprising Persia, Mesopotamia, Palestine and Arabia but the countries in this tract cannot compare favourable from the point of population with India or China and some other countries of the world.

One need not quarrel with those who believe in inspiration or revelation. Of course there is no direct or positive proof of either. It is only a matter of conviction or faith,

based on certain miracles which some prophets performed, and thus convinced their audiences of their claims, or the basis of belief in certain prophets, who did not assert their ability to prove their status by miracles, has been their personal merits or other qualifications.

A sceptic may ask some questions like the following :—

1. Why was it that the most thickly populated countries like India and China were not blessed with any prophets?

2. Why were the aboriginal populations of not only so many countries but Continents denied the advantage of prophets?

3. Why were the Hebrews, Persians and Arabs preferred for the communication of the Commands of God and why were sparsely populated countries chosen for the purpose?

4. Why did the Almighty resort to two methods of communication of his Commands, revelation or inspiration. Could not one method serve the purpose?

5. Why did God send his Commands and messages only in particular languages? Where was the difficulty of simultaneously sending them to all mankind in all their languages?

SHEO NARAIN.

BURMA BUDDHIST MISSION

The following is published for general information :—

Subscribers and correspondents will kindly note that all correspondence to the Mission in general, or to the International Field Secretary should be addressed to Post Office Box No. 1073, Rangoon, and money-orders, cheques, etc. should also be sent to the same address. It is requested that cheques when sent by post, may be insured for safety. Care should be taken to see that the subscriber gets an acknowledgment from the Mission, within a reasonable time. When the Field Secretary is not in Rangoon, the Resident-Secretary of the

Mission or other duly appointed officer will receive, or redirect the money-orders or insured covers to the Field-Secretary, wherever he may be. Foreign subscribers are requested to send their contributions by Postal Orders or International Money-Orders. Printed, serially numbered receipts are issued by authorised officers of the Mission with their signatures, designations, and the impressions of their left thumbs. Receipts issued by a single "MEMBER" of the Mission are also valid ; such receipts also should bear serial numbers and the left thumb impression of the issuing officer. All receipt-books are issued with regular serial numbers, from the office of the President of the Mission to the Trustees of the B. B. M. Fund, and Members of the B. B. Mission.

Enquiries on subjects of an executive nature should be addressed to the International Field Secretary of the Mission, for the time being, as Field-Secretaries for countries other than Burma, shall be appointed only after some time.

Applications for admission, to Fellowship in the Mission, for registration as "Student of Dharma" etc. should always be accompanied by the proper fees.

REV. DR. S. N. SARMAN,

D.D., M.B.M., &C.

CAMP, RANGOON.

5th January, 1926.

THE LATE MR. MONOMOHAN GANGULY

Eloquent and glowing tributes were paid to the memory of late Mr. Mono Mohan Ganguly, Surveyor and Valuer, Calcutta Corporation, and Hony. Architect, Maha-Bodhi Society at the memorial meeting held yesterday at Maha-Bodhi Society Hall. Mr. J. C. Mukerjee, Chief Executive Officer, Calcutta Corporation presided.

PRESIDENT'S TRIBUTE.

Mr. Mukerjee in paying his homage to the deceased said that Mr. Ganguly's untimely death was a national loss in the sense that he was a scholar of great attainments. He was a man who took keen interest in the revival of ancient Indian art, Indian culture and Indian architecture. He was an



original thinker, and he made researches in all those subjects. He wrote books on architecture which, said Mr. Mukerjee, stood as achievements in those spheres. In conclusion Mr. Mukerjee said "we have lost in him a man who could add, if spared a few more years, greater lustre to the name of Bengal, —why Bengal, to the fair name of India."

MR. S. N. MALLIK.

Mr. S. N. Mallik, who spoke next said that the late Mr. Ganguly was not only a friend but a brother as well whom the speaker looked upon with all the regard of an elder brother. After narrating his association with late Mr. Ganguly in the Corporation when he was the Chairman, Mr. Mallik concluded by saying that he in his life had not met another man who was made up of such sterling stuff as late Mr. Ganguly.

Mr. C. C. Biswas, Mr. Rama Prasad Chanda, Mr. Sachindra Nath Mukerjee, Prof. H. Das Gupta, Mr. S. C. Mookerjee and others spoke of the good qualities of head and heart of late Mr. Ganguly.

Mr. Rajasimha Hewavirtane of Colombo speaking on behalf of the Ceylon Buddhists said that Buddhists of Ceylon appreciated the noble qualities of any man whichever religion he belongs to and assured that he would see that Ceylon would also contribute to any scheme started to perpetuate the memory of Mr. Ganguly.

The following resolution was adopted in the meeting :—

“That this public meeting held under the auspices of the Maha-Bodhi Society expresses its sincere regret at the irreparable loss sustained by the untimely death of Mr. Mono Mohan Ganguly whose devotion to duty, nobility of character and scholarly attainments have left a lasting impression on all those who knew him and requests the Secretary of the Society to convey this expression of sympathy to the members of the bereaved family.”—(*Forward, January 24, 1926.*)

BOOK REVIEW

- (1) “Hartmann’s Who’s Who” in Occult, Psychic and spiritual realms. Price 3 Dollars. Publishers: The Occult Press, Jamaica N. Y., U. S. A. compiled by William C. Hartmann, Ph.D., O.Sc.D.

It embraces Alchemy, Anthropology, Occultism, Psychiatry, Psycho-analysis, Psychical Research, Theosophy, Vedanta Philosophy, Buddhism, Vegetarianism and cognate subjects in alphabetical order like a dictionary. It is a useful directory for finding out addresses of important societies in America, Europe, and Asia on all those subjects and names of eminent men connected therewith. It is going to be an annual publication and we feel sure it will be largely consulted by people interested in those subjects. The painstaking labour Mr. Hartmann has devoted in getting together his materials is truly admirable. No library should be without a copy of this book.

- (2) The Pacific World, Vol. I. No. 3 (Nov. 1925). A bi-monthly Magazine devoted to the true expression of the Orient and the Occident. Annual subscription 4 Dollars. Published at 2161, Centre Street, Birkeley, California.

In this number the articles on "China's Customs Conference and Inter-racial Program" are good and readable. Its tone, as it should be, is decidedly friendly towards China and Japan.

- (3) Young East (Vol. I. No. 7, December 1925). (Hongo. Tokyo).

We welcome it though it is the journal of the Mahayana School of Buddhism as understood and taught in Japan. Buddhism is a complete unit and to our mind in these days of Buddhistic revival we should not lose our strength by accentuating the hair splitting differences that might have existed in one time between the Hinayana and the Mahayana. The present number under view is full of thoughtful articles and notes and fully maintains the good reputation of the learned Editors.

We beg to acknowledge with gratitude the receipt of the following but for want of space in our current issue their reviews have been held over for the next number :—

- I. "Japan" for January 1926 (No. 1, Vol. 25) Overseas Magazine of Travel.
- II. "Epegraphia Indica" January 1925 (Part I. Vol. XVIII), edited by Rao Bahadur H. Krishna Sastri, B.A.
- III. "The Buddhist Chronicle" (Unduwap number), December 1925.
- IV. "The Buddhist World" (Vol. II. No. 2 of Nov. 20th 1925). Published by the United Youngmen Buddhists' Association of Hawaii.
- V. "The Blessing" (No. 5). Edited by Dr. Cassius A. Pereira.
- VI. The Journal of the Bihar & Orissa Research Society. Vol. XI, Parts I. & II. (March & June 1925), &c., &c.

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BUDDHA GAYA REPORT

A CORRECTION.

The last sentence of page 45 of this report published in the last issue should read as follows :—"The Government, too, while professing neutrality cannot be altogether free from an apprehension of possible foreign influences and international complications by reason of the large Buddhist population in countries outside the British Empire. We have, therefore, to consider the question as far as it is possible uninfluenced by any extraneous consideration and guided solely by a desire to do the right thing."

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चरथ भिक्खवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेय भिक्खवे धम्मम् आदि कल्लाणं मज्जे कल्लाण
परिबीसान कल्लाणं साधं सव्यञ्जनम् केवलपरिपुष् पुरिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIV]

MARCH,

B. E. 2469
A. C. 1926

[No. 3

THE WAISAKHA CELEBRATION IN INDIA

The thrice sacred festival commemoration of the Birth, Enlightenment and Parinibbana of the Buddha Sakya muni will be held on the 26th May, 1926 in LONDON, at the Sri Dharmarajika Vihara, Calcutta, Mrs. Foster Hall, Madras and also at the holy places sacred to the Buddhists, viz., Kapilavastu, Buddhagaya, Benares, and Kusinara.

The Executive committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon and India would send their contributions to the Honorary Treasurer, Maha Bodhi Society, 4/A College Square, Calcutta.

THE ANAGARIKA DHARAMAPALA

General Secretary,

M. B. S.

BLOSSOMS

As is a group of apple-trees in bloom
 In early Spring, ere yet the year is hot ;
 And ever all the farm, the orchard-plot
 There spreads great fragrance and most sweet perfume ;—
 So is the Buddha's teaching. Freed from gloom,
 Freed from despair is that one who is not
 Averse to hearing it ; for thus his lot
 Shall be illumined. And as in a loom
 He weaves the strands of Karma and of life,
 In colors sweet and cool as breeze in May,
 Afar from silliness, afar from strife,
 Or whether at his work or at his play.—
 As is a tree in bloom above a pool,
 Sweet are the Buddha's words, most calm, most cool.

THE COW-PATH.

"Cold, O my Master, is the Winter night.
 The time of frost is coming, near at hand ;
 The snow will cover all the iron land,
 A frozen mantle, pure, of spotless white ;
 Hidden from men will be all flower-delight.
 Rough is the trail, sharp rock and sinking sand ;
 Thin is the leaf-couch ; the yellow robe not planned—
 —Light in its texture—to keep out Winter's blight."
 "Just so it is, young man ; yes, even so :—
 Happy I live as Winter days pass by ;
 As sweet Spring comes when streams begin to flow ;
 When flit again the bird and butterfly
 In Summer ; Autumn, when the bright leaves go ;—
 Of who live happily, even one am I."

JOY.

Grieve not, my friends. The time is one for joy,
 No cause for sorrow or for anguish here ;

No pain of mind or heart ; no doubt nor fear ;
But truest happiness without alloy.
For life, my friends, is but a childish toy,
And children, it is true, still hold it dear,
In spite of all its griefs that stab and sear,
And its delights that do but clog and cloy.
And I have searched for ages, O my friend,
To find release. This shall I now obtain.
All springs of sorrow are forever stayed.
Why should I mourn, be saddened? Now arrayed
In bliss am I. Why should I then refrain?
I go to meet my joy. This is the end.

THE LILY.

As is a lily beaten by the hail,
So was the world bereft when Buddha died.
The grieving Bhikkhus crowded by the side
Of that sad bier, weeping without avail.
As is the grain when threshed out by the flail,
So was earth's beauty, and all worldly pride ;
And men and women, left without a guide,
Were felled as forests by a mighty gale.
Put quite away were pomp and circumstance,
And gorgeous festival, and proud array.
All nature looked, as 'twere, with saddened glance
Where, on his lofty bier, the Buddha lay.
And bloomy was the world as in a trance.
The night was starless. Darkened was the day.

THE WIND.

I

As when, O King, a mighty, cooling wind
Shall blow throughout the hot land's dusty length,
And by its sea-born moisture and its strength
Shall make the heat to vanish ;—all who sinned,
Who underneath grief's load are bound and pinned,

Are freed by love for him, who, passed away,
 Receives no gifts,—whose wisdom still shall stay.—
 Into our ears our enemies have dinned
 That this is folly.—As a sharpened tool
 Is praise of Buddha. Brothers, it is meet
 We show our love for him, so calm, so cool,
 Blowing serene and delicate, most sweet ;
 As 'twere a wind across a stagnant pool,
 Most cleansing, certain, strong, and most complete.

II

Honor the Buddha. How can this be done?
 By showing mercy to both man and beast.
 By tenderness to all, the greatest, least.
 By feeling sympathy for everyone.
 For there was no one underneath the sun
 The Buddha did not love ; and too he sought
 All good for other folk, and so we ought
 To follow in the Way he has begun.—
 And there were many Teachers taught this Truth :
 That kindness shown to people is the same
 As kindness to the Prophet. Age and Youth
 We still must cherish, or we are to blame.
 If love to all men thus we show, in sooth
 We shall be honoring the Buddha's name.

CORALIE HOWARD HAMAN.

MESSAGE OF THE BUDDHA

ADDRESS DELIVERED BY THE ANAGARIKA DHARMAPALA AT THE
 TOWN HALL, NEW YORK.

NAMO TASSA BHAGAVATO ARAHATO SAMMA SAMBUDDHASSA.

(Adoration to that Lord who is holy and all knowing.)

It was only a hundred years ago that Europe for the first
 time learnt of the existence of a religion which is named after

the Promulgator thereof whose teachings were in direct opposition to the other well known religions in that it denied a creator and a ghost soul that inhabited the body of the human being which prompted the theologians and metaphysical thinkers of Europe to dub it as an atheism. Among the European philosophers Schopenhauer alone was able to assimilate some of its doctrines. Schopenhauer was known as the philosopher of pessimism, and as he had shown his admiration of the teachings of the Great Teacher of India, Buddhism was henceforth christened a pessimistic religion. Schopenhauer could not at that early period obtain any of the original texts in Pali, but his great name was enough to make people in Europe conclude that a religion which denied a creator, a soul and taught that all existence was misery was a pessimistic nihilism. The result of it was that Buddhism was taboo in Europe. Fortunately for the cause of Truth, theologians of Europe found a new enemy in modern science, and fortunately for Buddhism it hailed the discoveries of scientists and the arguments of materialistic philosophers of Germany, England and France of the early nineteenth century. The researches of Darwin which culminated in the promulgation of his biological ideas gave a shock to the creator idea which was religiously accepted by the Christians of Europe and America.

Herbert Spencer, Huxley, Tyndall, Mill and others repudiated the Semitic Deity of Horeb, and Dr. Draper and Dr. White both of the United States by their philosophical essays showed that the civilization of Europe was retarded for 19 centuries by the theologians of Europe. The "Conflict between Religion and Science" and the "Warfare between Science and Theology" are two admirable works which should be in the library of every lover of humanity and Truth.

A new era has dawned with the discovery of radium by Mme. Curie and the enunciation of the new theory of Relativity by Enstein. Paleontology, Astronomy, Geology, the discovery of fossils in various parts of the earth showing an antiquity of many million years, thereby falsifying the Mosaic account of

the Semitic cosmogony and the unscientific mythical account of the Euphratic god creating man out of Mesopotamian mud, and the woman out of the rib of the mudman.

In India the Brahmanical hierarchy has created a huge pantheon numbering about 330 millions of deities at whose head stand the principal gods Brahma, Vishnu, Siva, Krishna, Ganapati, and the avatars who are recognized as incarnations of the gods Vishnu and Shiva. To the Saivites, Siva is the principal god, to the Vaishnavas, the chief God is Vishnu, and the Saktas worship the goddess Durga and her manifestations. The minor gods are Ganapati who has the head of an elephant, Kartika, the wargod who is a celibate, both are sons of Durga. The Catholics pray to Mary as the mother of God which offended the Arabian prophet led him to condemn the idea. In China two domestic religions influence the masses. The two prophets worshipped by the Chinese are Confucius and Laotsze. Both repudiated the creator idea, the former tried to establish a kingdom of righteousness on earth according to the ancient laws of China, while the latter attempted to discover elixir of life which will give immortality on earth. The ethics of Confucius are based on mundane laws, whereas the ethics of Laotsze were based on asceticism. There was no middle doctrine showing the golden mean for the welfare of the people of China, and that was supplied by the Indian Buddhist Bhikkhus who went to China in the fifth decade of the first century after Christ.

The religion of Zoroaster which originated in Persia was not a missionary religion. It was purely nationalistic like Confucianism and Judaism and a few hundred thousand Parsees live in Bombay conserving the religion whose ancestors came to India about seven centuries ago from Persia, where their religion was destroyed by the invading Moslems.

With the exception of Buddhism all other religions have been destructive. In India Brahmanism partially destroyed Buddhism, and the remnant of Buddhists that existed was destroyed by the Moslems seven centuries ago. The Buddhism

of Turkestan, Candahar, Graeco-Bactria, Kasmir and in India proper was destroyed by the Moslems, and millions of Buddhists were forcibly converted into Islam. In Ceylon the Portuguese, Dutch and English were hostile to Buddhism. Both the Portuguese and Dutch converted many thousands of Sinhalese Buddhists into the Roman Catholic and Reformed Protestant Christianity. In Tibet the Buddhists were persecuted by the priests of the Bon religion, in China the Confucian mandarins tried to destroy the religion because they said it was an alien one. In Japan the Shinto politicians made a supreme effort to destroy Buddhism half a century ago, happily they failed. To-day England, the United States, Italy, Belgium, France, Germany and other Christian countries are sending ship loads of missionaries to China, Ceylon, India, Japan, Burma to convert both Buddhists and Hindus backed by the capitalists and gunboats. They do not go obeying the command of Jesus who said, "Heal the sick, raise the dead, provide neither gold nor silver nor brass in your girdles, neither two coats, neither shoes, nor yet a staff." Matt. 10,9-11.

Christian governments are making use of the services of missionaries as political scouts. The Christian capitalists and traders employ them as advance agents of commerce, and the history of missionary operations in Asia has yet to be written. For a hundred years Christian missionaries have exploited Buddhist lands, and the children of poor parents have been converted to Christianity by offering bribes, and now the attempt is made to convert the poor people by offering them medical aid. It is scandalous and utterly contemptible to sell religion for worldly gain. In Christian countries scientists are at work to elevate the masses by scientific methods, while the missionaries that go to Asia are utterly deficient in scientific knowledge, and all that they can offer are the myths of Canaan and Galilee which had their origin in the backwash of Arabia. Buddhist preachers could not go to Christian lands to preach the gentle faith on account of the restrictions that are imposed on Asiatic visitors. When the early Buddhist

Bhikkhus went forth to distant lands to preach the Good Law they went relying on the power of Righteousness, and they were prepared to face death at the hands of the people to whom they preached the sweet law of Righteousness, peace, happiness and love. China, Burma, Ceylon, Siam, Japan, Tibet and other distant lands were brought under the Good Law of the Compassionate One not with the help of gunboats, but by the power of love of selfsacrificing Bhikkhus who led virtuous lives.

Two thousand five hundred years ago the centre of world civilization was in the Middle country of the Indian peninsula. The history of Aryan civilization is an interesting and profitable study. At the time when the Indian Aryans were active Babylon, Assyria, Persia, Greece, Egypt, China, Asia Minor, Gandhara were centres of civilization. With the conquest of Greece by Rome Hellenic civilization found a place in Rome, and Rome too came into touch with the Asiatic countries.

The ancient civilizations of Babylon, Assyria, Egypt, Greece, Rome have become extinct, and their former greatness could only be judged by the archaeological discoveries which are being made by scientists interested in antiquarian research. Assyria, Babylon and China had a chronology going back to many milleniums of centuries before the birth of the Jewish race. Early Christian theologians were responsible for the destruction of valuable historic records in Greece, Egypt and Rome. They wished to make Christianity dominant and to do that they destroyed the ancient records of prechristian religions. Six centuries later the Arabian Moslems devastated lands and destroyed the vestiges of ancient civilizations that had escaped the vandalism of Christian cohorts. The sixteenth century witnessed the destructive commercialism of European trading companies whose organized expeditions, composed of pirates, adventurers, bucaners, did much to destroy the simple habits of unsophisticated races in three continents. The red Indians of North America, the Aztecs of Central America, the black tribes of Australia have partially dis-

appeared, and to-day the Fijians, Maoris, Hawaiians are slowly disappearing.

Of the ancient countries China, India, Tibet, Mongolia, Japan, Ceylon have still the vestiges of past civilizations. The scientific commercialism of Europe is a menace to the continuity of ancient civilization. Asia was the seat of all religions. In India arose the founders of great religions. Confucius, Laotsze, Mencius were born in China. Moses founded his religion in Canaan. Jesus proclaimed his ideas in Galilee and Mohammad established his militant religion in Mecca and Zoroaster founded his religion in Persia. The myths and legends of Babylon, Mesopotamia, Egypt, Syria and Canaan had been incorporated in the books of the Old and New Testaments of the Bible, which form the spiritual pabulum of European Christian people. The dominant ideas of Christendom had their origin in the Euphrates valley. Roman Catholic Christianity is a kind of rejuvenated Roman Jupiterism. The customs which are observed in the Vatican are a duplicate of Oriental barbaric pomp. And the theological dogmatics of Christianity are borrowings from the ancient Egyptian Osirism. The sermon on the mount alleged to be the teachings of Jesus contain the re-echoings of Buddhist suttas in the Sutta pitaka. The theological formula of the fatherhood of God is a restatement copied from Brahmanism, inasmuch as every Brahman is supposed to be a son of the creator Brahma. The other theological teaching that the blood of the lamb that washeth away the sins is to be found in the Saivite form of Saktism, which says that the blood of a lamb or goat has the power to cleanse the man of the sins he has committed, and to-day the worshipper of Kali in India offers the blood of a goat to appease the goddess. The dogma that "I and my Father are one" is similar to the Vedantin dogma of *aham brahmasmi*.

The Message of the Buddha that I have to bring to you is free from theology, priestcraft, rituals, ceremonies, dogmas, heavens, hells and other theological shibboleths. The Buddha

taught to the civilized Aryans of India 25 centuries ago a scientific religion containing the highest individualistic altruistic ethics, a philosophy of life built on psychological mysticism and a cosmogony which is in harmony with geology, astronomy, radioactivity and relativity. No creator god can create an ever changing, ever existing cosmos. Countless billions of aeons ago the earth was existing but undergoing change, and there are billions of solar systems that had existed and exist and shall exist. Purified spiritualized concentration leads to the proper comprehension of higher wisdom which is called in Buddhism *Pragna* or *Panna*. The two primal causes which keep man in a state of bondage are (*Avijja*) Ignorance and (*Tanha*) lustful desires. Ignorance connotes absence of knowledge of the cosmic process ; it is ignorance that causes man to go through suffering, disappointment, grief, despair, sorrow, misery, unhappiness and discontent. When Ignorance and *Tanhaic* desires are destroyed, then man can live a life of eternal happiness. Man is a compound of Mind and Matter. The mental portion is psychic and spiritual, and the physical body is a composite structure of liquids, solids, air, heat and ether. So long as these elements exist the human being under the glamour of ignorance and *tanhaic* desire will be attracted to sensuous objects as the moth is attracted to the flame.

Man is the inheritor of his own karma, according to his karma he gets his birth here, karma is his refuge, his joys and his sorrows are due to his own karma. Karma means doing, and every word, thought and deed when associated with either anger, covetousness and stupidity becomes a karma. If one guards his own thoughts, and his tongue and abstains from evil deeds he does good karma. Every thought associated with compassion, loving kindness, charity, and selflessness is productive of good karma. Man is the result of his own thoughts which he had generated in the past. Birth in a heaven can be obtained by doing good deeds, and abstaining from killing, stealing, unlawful sensual indulgence.

untruthfulness and from alcoholic liquor. No vicarious saviour is needed to obtain heaven provided good deeds are done. This is also emphasised by Jesus. Matt. 7 chap. 21. No God can alter the law of karma. Creators are many, viz., Brahma, Vishnu, Siva, Allah, Jehovah, Ahuramazda, Osiris, Jupiter, Zeus, Visvakarma, and even the African tribes have each its own creator god. The immensity of the universe, the lightning changes that take place in the material world, the evolutions and devolutions of the cosmic process afford no opportunity for any creator God to create an organic world. Curiously the Gods of modern religions were not in existence during the time of Buddha's activity. It is said that the Buddha looked throughout the habitable world systems to discover a creator to whom He could pay homage ; but He could find none, and the great God Brahma appeared before Him and said that there is none in the universe to whom the Buddha could pay homage except to the Power of Righteousness, which is called Dhamma, and the Dhamma became the supreme Guide to those who follow the Buddha. Tribal gods of Arabia at a later date were transformed into the high office of Creator, but they were not so at the beginning.

There are two kinds of Desire, one tending towards degeneration the other to the sublime states.

The twelve basic correlative causes that lead man to unhappiness are : Ignorance, karma producing thoughts, Mind consciousness, union of the Elemental Body with Psychic correlates, Six Seats of Sense activities, Contact, Threefold aspects of Feeling, Sensuous Desires, the Fourfold Clinging to Existence, Realms of future births, Birth of Individuality, Physical decay and death of the personality. These twelve dominating causes explain the continuity of existence of the personality in the wheel of Samsara as man, angel, god, elemental, animal, etc.

The clinging to life is indicated in four ways, which leads man to abandon the middle path, and take to either the ascetic life which makes him to adopt animal habits, or to the

epicurean life of sensuous enjoyment, or to cling to some form of dogmatic belief, or to cling to the belief of an unchanging ego-soul. The middle path discovered by the Blessed One which leads to eternal happiness is called the noble eightfold path, viz., Right insight, right aspirations, right speech, right, activities, right method of livelihood, right endeavour, right analysis, right mental illumination. Right illumination leads to the goal of Nirvāna.

In this life the Buddha realized Nirvana, and for forty five years He lived a life of incessant activity working for the welfare of all beings in compassion sweet. He was worshipped by kings, princes, brahmans, householders and the poor. What then is Nirvana? It is the life of non-covetousness, non-hatred and non-ignorance, which in its positive form is a life of self-sacrificing charity, all-embracing love to all living beings, and enlightened wisdom.

The man who wishes to enjoy happiness should acquire scientific knowledge of the subjects treating on physiology, biology, anatomy, psychology, geology, astronomy, mystic science, the law of cause and effect, the law of radio-activity and of relativity ; he should be full of pity and compassion, selfless in his habits, avoiding sensuality ; he should always speak the truth, avoid harsh speech, useless talk and slander ; he should abstain from destruction of life and think that as he wishes to live and enjoy so does the other ; he should not take things that belongs to another, not look lustfully at women, and avoid intoxicants and narcotics. He should not do unto others what he does not want that others should do to him. If this rule should be made to guide one's life much of the unhappiness caused in social life could be lessened.

The mystic psychology in Buddhism is not known to the west. In Buddhist lands under Christian rule higher Buddhism is slowly dying. The student of Mystic Buddhism has to live in solitude, to practise the kammatthana methods ; and in the time of Buddhist kings caves and forests in special places were set apart for the use of such mystics, but under Christian

governors no such thing is possible. Christianity as it is preached to Buddhists in Buddhist lands by materialistic missionaries is full of destructiveness. The purity of life which is enjoined in the noble eightfold path is beyond the grasp of the Christian who does not follow the ethics of the sermon on the mount.

I have tried to live the purifying life of altruism as taught by the Compassionate Buddha since my nineteenth year and I have found great solace in the efforts that I have made. To me the sermon on the mount is very practical, and I have been a world wanderer for forty years with no place to call my own, with only one desire and that is to be selfless and to work for the welfare of all beings. Instead of sending missionaries who preach the unscientific doctrine of fundamentalism to India and Buddhist lands, I would suggest that scientific missionaries who can give new knowledge on radio-activity, and teach technical industries to the youths be sent. It is more meritorious to give pure knowledge born of science than to give the antiquated theological dogmas which originated in the brain of muddleheaded priests of the medieval period.

The doctrine of karma as taught by the Compassionate Buddha is in one aspect the law of cause and effect, but in its fullness no western student of Buddhism has yet grasped it. Theosophists have an inkling of the doctrine as given to them by the Adepts of the Himalayan Buddhist Brotherhood through Mme. Blavatsky. If this doctrine is well understood by the westerners their minds will undergo a revolution for the better, and much of the selfishness, arrogance and covetousness which are now visible will disappear. The Indian Brahmans cling to caste and treat with contempt the 200 millions of non-Brahmans. The Americans are a new race with infinite potentialities of doing good for the welfare of the teeming millions of India. They have science, Christian theology and technical industries, but are they happy? The Semitic ethics that had their origin in Arabia are not in harmony with science, and for a scienti-

fically advanced people a scientific religion of love is the best. The Buddhist missionaries of India civilized Asia 2000 years ago. They went to distant lands and taught them agriculture, weaving, painting, sculpture, horticulture, floriculture, architecture, hygiene, aesthetic arts, social etiquette, philosophy, psychology, music ; and the civilization that was purely Aryan spread in Tibet, China, Japan, Burma, Siam, Ceylon, etc.

Buddhists repeat the benediction daily as follows :—

“May all beings live happily, may they be free from hatred, may all be free from sorrow, may they be free from fear ; and the individual Buddhist repeats ‘May I be happy, may I be free from anger, hatred, sorrow and fear.’ ”

We all grow old and few are free from disease, and all must die. In this very body we don’t again come to this earth, and the happiness that is possible to be enjoyed here is neglected because of the covetousness, arrogance, pride and foolish beliefs that dominate the mind of the unthinking unscientific fundamentalists. The Great Teacher of India taught the robust optimistic doctrine that

“Hatred does not cease by hatred ;
hatred ceaseth by love

Again

Hatred is conquered by love
The unrighteous by righteousness
The miser by gifts
The liar by Truth”

The fundamental ethic that the Blessed One emphasised was to be strenuous in doing meritorious deeds for individual and collective happiness and to be diligent in acquiring knowledge which would help the destruction of Ignorance. The seven principles of enlightenment which each individual should try to possess are a good memory ; to analyse the elements of being, the powers that are in man which when developed gives him wisdom ; to be strenuous ; to be ever cheerful and not to be damped under adverse conditions ; to be serene not

morose ; to develop the quality of psychic calmness ; to be equalminded in showing love to all.

Too much sensuous enjoyments is a hindrance to psychic development, and asceticism is also an obstacle. Hatred, anger, indolence, slothfulness, irritability, and irrational doubt are hindrances in the path of spiritual illumination.

The scientific basis of the Religion that the Buddha taught is made manifest by His approval of the scepticism which was visible in the Kalama community who declined to believe the dogmas of religion. Each sectarian preacher, who visited them said that what he preaches is alone correct and all else is false. The Buddha accentuated the fact that scepticism is good but that the sceptic must try to analyse when he is asked to believe any new doctrine. He taught the Kalamas not to believe the statement whether it is traditionally reported, or handed down from generation to generation, or even if it agrees with one's intuitions, or it is in a sacred book, or it agrees with logic, or expounded by a wonderworking Brahman, but that they should examine whether the teaching is conducive to the welfare of the many or not. If it is helpful for the betterment of the individual and for the welfare of others such a teaching should be accepted and lived up to.

"All meritorious activities based on the element of renunciation" help to accelerate individual freedom, and the goal of the teachings of the Blessed One is Emancipation (Vimutti). His Doctrine is called Vimukti gnana darsana—the science of the knowledge of Emancipation.

Just what India was 2500 years ago the United States of America are to-day. The people are free politically and although the Christian religion is considered as the state religion yet there is freedom of thought. The prohibition of alcoholic drinks is a hopeful sign of the people's attitude towards clean living. The Universities are teaching the different sciences, and it is a pleasure to learn that professors in some of the Universities are active in trying to solve cosmic problems. Twenty years ago the indestructibility of the atom

was taught as a dogma, but now that dogma has been falsified by the discovery of a light ray by Prof. Millikan of the California University whereby the disintegrating atom is seen. Every new discovery in the domain of science is in harmony with the teachings of the Buddha, but unfortunately very few Westerners care to study Pali which is the sacred language of the Buddhists.

Popular Buddhism is what the Western Pali scholars have so far been able to expound. The real psychology of Buddhism is too abstruse for the masses to comprehend, and only very few have the desire even among the yellow robed fraternity in Buddhist lands to enter into the penetralia of Paramartha Dharma wherein is to be found the secrets of mystic development whereby the *vimuttigñāna dassana visuddhi* can be realized. The path of holiness is open to him who has the desire to lead the life of perfect purity with the sword of wisdom in his hand.

SOME MISCONCEPTIONS ABOUT BUDDHISM.

What is the attitude of Buddhism towards women is the question frequently put to me by my non-Buddhist friends? Buddhism encouraged women to seek freedom as we see from the Songs of Buddhist Sisters who entered the Order of Bhikkhunis. When Princess Prajapati, foster-mother of the Buddha wished to enter the Order of Bhikkhunis, He at first dissuaded her, saying that women should not leave home to enter the Order, but she along with her royal relatives took the initiative and without waiting for further orders, shaved their heads and put on the yellow robe and came to Buddha, and He then admitted them into the Order. The Bhikkhuni Dhammadinna was a profound scholar and her discourse on psychology was praised by the Buddha. There were great preachers among the Sisters as we see from the Pali texts, and the daughter of the great emperor Asoka 236 years after the parinirvana of the Lord Buddha went to Ceylon to admit women to the Bhikkhuni Order. Ceylon took a leading part in the

Buddhist propaganda since the establishment of Buddhism by the great emperor's son, the Arhat Mahinda. Bhikkhunis from Ceylon went to Tibet to establish the Bhikkhuni Order in that country. Women in Buddhist countries have always been free and had shown a desire for progress. Women when properly educated in the science of wisdom are able to bring up their sons for administrative work, and the duties of wives are admirably set forth in the Pali suttas. The good wife can be a companion to her husband, and help him in his work, and love him either as a mother loves her son, or as a sister loves her brother, or as friend loves a friend, or she can serve him obediently. She has to be an early riser to see that the servants do their work properly, and also should be the last to retire to rest in the night.

The children according to Lord Buddha should be taught morality from their fifth year. They should be taught never to tell an untruth, and to think first before doing any deed or before speaking. They should be taught arts and sciences and to be charitable, never to use harsh words when speaking, to show equal treatment to all, and to be of service for the welfare of others.

The Lord Buddha is the patron of the Adept Brotherhood, and is supreme in the lokottara wisdom. He was in possession of ten wonderworking powers and was able to read the thoughts of both gods and men. He looked back for countless millions of kalpas and found that a man may spend a hundred years in trying to find the beginning of things, and he would die but not be able to find the origin of the cosmic order. Four things He said was beyond the conception of human knowledge, and any one attempting to find out the beginning of human species or the world order would be a victim of insanity. Who created the world is a question which has no place in the Buddha lore and He taught that Space and Nirvana as beyond calculation ; they are as asankhata dhatu. The Buddha taught the science of Yoga whereby one could reach the summit of human perfection and acquire the psychic and spiritual

powers whereby one can acquire the abhinna, *viz.*, to look back to past births and to trace the continuity of consciousness from life to life without a break for ten thousand kalpas ; to have the divine insight to find out where the dying consciousness is reborn ; to acquire power to hear distant sounds ; to acquire the iddhi power whereby one can become invisible, travel to distant lands, etc. To-day there are saintly men in the Himalayan retreats able to do wonders who are adepts in the science of iddhi. Young men with a strong determination willing to renounce pleasures of the senses for the acquirement of sainthood can obtain the higher powers, but he must be patient and selfless and perfectly pure in word, deed and thought. To obtain the higher knowledge it is necessary to learn the Pali language so as to read the books in the Abhidhamma pitaka with their commentaries. And when one is in possession of this knowledge the superfluity of a creator god, the forgiveness of sins, the foolishness of expecting help from an extraneous source, becomes clear. To the muddleheaded, who does not make the effort to concentrate, and spends his time unprofitably, luxuriating in sensualism, living in fear, priestly interference is a necessity. Priests are the lumberjacks of religion. The question was asked in ancient India why does an omniscient omnipotent God create congenital idiots and the blind, dumb and cripples?

Buddhism shows the errors of monotheism, atheism, fatalism, nihilism, agnosticism, polytheism, materialism, sensualism, asceticism, spiritualism, deism by analysing the contents of each of the beliefs. It shows that nothing material can be annihilated and that nothing could be kept in a permanent state. The three characteristics which are emphasised in Buddhism differentiates it from all other religions. They are that the atom as well as the solar systems are undergoing change with lightning rapidity. The material portion of man is also undergoing change with every movement of the limbs. that his feelings, perceptions, ideations and thoughts are in a state of flux. There is no creator because no God can create

a conscious mind which is ever changing, and the conscious mind of the present physical body is only a link in the chain of existences which is beginningless and endless. No sensible man in ancient India believed that a God can create a fool, unless the former for the moment becomes a fool. The story of the ascetic who went to the gods of the lower heavens to inquire whether they could tell him when the four great elements, fire, water, air and matter would be annihilated is interesting. The gods said that the question is beyond their comprehension, and that he had better go to the great Brahma who knows all things. He went to the heaven of the creator Brahma, and found his retinue but not Brahma, and upon inquiry they said that he had better wait till the arrival of Brahma himself. And when the glory of the Brahma appeared they waited in silence. Brahma came and took his seat, and the ascetic put him the question when will the four elements would cease to be, to which Brahma made the answer that he is the creator of all things, and that he is controller and chief of all. The ascetic said that he does not want to know about the creation but of the entire cessation of the four elements. Again Brahma said that he is the creator; again the ascetic said that he does want to know about the cessation of the four elements. Whereupon Brahma rose from his seat, took the ascetic aside and said, all the gods of my retinue believe that there is nothing that Brahma does not know, but to tell you the truth it is not possible for me to answer your question, and if you wish to get the correct answer go to the Awakened One, the Buddha, He would give you the correct answer. Whereupon the ascetic came to the Buddha and asked Him when will the four elements cease to be utterly. The Buddha answered that it is a foolish question and quite unprofitable; but that he should try and find out the way to get out of the limits of the four elements, where the mind will not find a footing in a locality where the elements dominate. The story is fully told in the Kevadda sutta of the Digha Nikaya.

In the Buddhist Jatakas there are stories showing the foolish ways of the gods. In the Hindu Puranas also there are god-stories showing their incapacity to solve psychological problems. To the analyst the myths of creation are an interesting study showing the child nature of the races among whom the myths of creation arose.

The truths that the Buddha proclaimed have become now the common property of later religions. He was the first to enunciate scientifically the doctrine of karma which in the mind of the ignorant degenerated into a theory of fatalism. The law of cause and effect provides food for the thoughtful inasmuch as it shows that the karma energy generated by man in one life is not exhausted in that life. The sanctity of animal life gave an impulse to man to become humane. The doctrine of the brotherhood of man, brought different races and nations to fraternize with each other. The power of universal love, the uselessness of prayer and rituals and of animal sacrifices, the evolutionary nature of the cosmic process, the freedom of thought, the emancipation of the serfs, the great law of universal change, the supremacy of the Law of Righteousness above gods, the happiness that comes from Renunciation, that Ignorance is the primal cause of human misery, that misery can be annihilated by the power of Wisdom and altruistic service for the welfare of Humanity are the cardinal truths of Buddhism.

THE NUMERICAL SAYINGS

CHAPTER VIII: ON THE WARRIOR.

(1) CONTEMPLATIONS (a)

Brethren, these five things when practised and developed result in the fruition of emancipation of the heart and the benefit of the fruition of emancipation of the heart, in the fruition of emancipation by insight and in the benefit of the fruition of emancipation by insight. What five?

Herein, brethren, a drapper abides in the contemplation of the impurity of body, the perception of the impurity of material food, the perception of not delighting in the whole world and in the contemplation of the impermanence of all component things than the perception of death is indeed well-established in his mind.

Verily, brethren, when these five things are practised and developed they result in the fruition of emancipation of the heart and the benefit of the fruition of emancipation of the heart, in the fruition of emancipation by insight and in the benefit of the fruition of emancipation by insight.

Whenever indeed, brethren, a brother becomes emancipated in heart and emancipated by insight ; brethren, this brother is said to be one with the obstacles removed, with the trenches (of rebirth) filled, with the dart (of craving) pulled out, one unobstructed (by hindrances), an Ariyan, with the flag (of pride) lowered, the burden (of lust) put down and detached from the world. How then, brethren, is a brother one, whose obstacles are removed?

Herein, brethren, a brother has rid himself of ignorance, and destroyed like a palm-tree with its roots cut and base destroyed and considered unable to sprout out again. Verily, brethren, this brother is one whose obstacles are removed. How then, brethren, is a brother said to be one with his trenches filled?

Herein, brethren, a brother is one who has rid himself of the cycle of re-births and destroyed like a palm-tree with its roots cut and base destroyed and rendered unable to sprout out again. Verily, brethren, this brother is one whose trenches are filled. How then, brethren, is a brother one whose dart (of craving) is pulled out?

Herein, brethren, a brother is one who has rid himself of craving and destroyed like a palm-tree with its roots cut and base destroyed and rendered unable to sprout out again. Verily, brethren, this brother is one whose dart (of craving) is

pulled out. How then brethren, is a brother one who is unobstructed?

Herein, brethren, a brother has rid himself of the five fetters of the lower world and destroyed like a palm-tree and so forth. Verily, brethren, this brother is one who is unobstructed. How then, brethren, is a brother an Ariyan whose flag is lowered and burden put down and detached from the world?

Herein, brethren, a brother is one who has rid himself of the pride of self and destroyed and so forth. Verily, brethren, this brother is an Ariyan, whose flag is lowered and burden put down and detached from the world.

(2) CONTEMPLATION (b).

These five things, brethren, when practised and developed result in the fruition of emancipation of the heart and the benefit of the fruition of emancipation by insight and in the benefit of the fruition of emancipation by insight. What five?

The perception of impermanence, the perception of suffering in that which is impermanent, the perception of soullessness in this which has suffering the preception of extirpation and the perception of passionlessness.

Verily, brethren, these five things, when practised and developed result in the fruition of emancipation of the heart and the benefit of the fruition of emancipation of the heart, in the fruition of emancipation by insight and the benefit of the fruition of emancipation by insight.

Whenever indeed, brethren, a brother is emancipated in heart and emancipated by insight, this brother, brethren, is said to be one whose obstacles are removed, trenches filled, dart pulled out, unobstructed, an Ariyan whose flag is lowered, burden put down and detached from the world. How then, brethren, is a brother one whose obstacles are removed?

Herein, brethren, a brother has rid himself of ignorance, and destroyed like a palm-tree and so forth.

The rest of this discourse is the same as in discourse (I) above.

(3) LIVING ACCORDING TO THE NORM (a).

Once a certain brother came into the presence of the Exalted One. Having drawn near he made obeisance to the Exalted One and sat at one side. So seated at one side that brother said thus to the Exalted One: "Liver according to the Norm, liver according to the Norm one is called, O Lord. In what respect Lord, does a brother become a liver according to the Norm?"

Herein, brother, a brother masters the Norm consisting of sermons in prose, sermons in verse and prose, exposition, songs, solemn sayings, my own utterances, stories of (former births, talks about the supernormal, discourses a long and short of diverse nature.*

He spends the day thus thoroughly learning abandons seclusion and does not practise the inward calm of mind. Brother, this brother is called one full of learning, but not a liver according to the Norm.

Then again, brother, a brother preaches to others in detail the Norm according as he has heard and learnt. He spends the day in the exposition of the Norm, abandons seclusion and does not practise the inward calm of mind. Brother, this brother is called an expositor, but not a liver according to the Norm.

Then again, brother, a brother recites in detail the Norm according as he has heard and learnt. He spends the day reciting the Norm, abandons seclusion and does not practise the inward calm of mind. Brother this brother is called a constant reciter, but liver according to the Norm.

Then again, brother, a brother reflects, ponders and considers in his mind the Norm according as he has heard and learnt, and so forth brother, this brother is called one given to reflection, but not a liver according to the Norm.

* *Navangas of Buddha Sasana—Nine Factors of the Norm.*

Yet again, brother, a brother masters the Norm (consisting of the said nine factors). He does not spend the (whole) day in learning the Norm, nor does he abandon seclusion, but he practises the inward calm of mind. Verily, brother, this brother is a liver according to the Norm.

Forsooth, brother, thus have I declared the learner of the Norm, declared the expositor, declared the reciter, declared the one who reflects and also declared the liver according to the Norm. Whatsoever should be done, brother, by a kindly master out of compassion unto his disciples...that I have done unto thee. These, brother, are roots of trees, these are vacant houses: Meditate, brothers, tarry not, and become not remorseful afterwards. This is my admonition unto you.

(4) LIVING ACCORDING TO THE NORM (b).

Once a certain brother came into the presence of the Exalted One. Having drawn near he made obeisance to the Exalted One and sat at one side. So seated at one side that brother said thus to the Exalted One: "Liver according to the Norm, liver according to the Norm, one is called, O Lord. In which respect Lord, does a brother become a liver according to the Norm?

Herein, brother, a brother masters the Norm, consisting of the nine factors of the Norm. But besides, he does not know by insight the meaning of it (the Norm). Brother, this brother is called one full of learning, but not a liver according to the Norm*

(The rest may be understood mutatis mutandis).

(5) WARRIORS. (a).

There are, brethren, to be found in the world these five warriors. What five?

Herein, brethren, a certain warrior seeing a heap of dust

* Uttariy, c'assa paññā atthay nappajānāti—beyond mere learning he does not realise by higher insight or Path—knowledge (com.).

becomes dejected and afflicted gives way and is unable to enter battle. There is herein, brethren a certain warrior such as this. This, brethren, is the first (kind of) warrior to be found in the world.

Then again, brethren, herein there is a certain warrior who endures the heap of dust, but seeing the top of the standard, becomes dejected and afflicted, gives way and is unable to enter battle. There is herein, brethren, a certain warrior such as this. This, brethren, is the second kind of warrior to be found in the world.

Then again, brethren, herein there is a certain warrior who endures the heap of dust and endures the top of the standard, but hearing the uproar becomes dejected and afflicted gives way and is unable to enter battle. There is, brethren, a certain warrior such as this. This, brethren, is the third (kind of) warrior to be found in the world.

Then again, brethren, herein there is a certain warrior who endures the heap of dust, endures the top of the standard and endures the uproar but subsides under a blow and gets distressed. There is, brethren, a certain warrior such as this. This, brethren, is the fourth (kind of) warrior to be found in the world.

Yet again, brethren, herein there is a certain warrior who endures the heap of dust, endures the top of the standard, endures the uproar and also endures blow. Having conquered in battle, and being victorious he becomes settled, in that field of battle. There is, brethren, a certain warrior such as this. This, brethren is the fifth (kind of) warrior to be found in the world.

Verily, brethren, there are these five (kinds of) warriors to be found in the world.

There are indeed, brethren to be found in the world these five persons among the brethren, who can be compared to these warriors. What five?

Herein, brethren, a brother seeing a heap of dust becomes

dejected and afflicted, gives way and is unable to lead the holy life, he makes clear his weakness in the training, forsakes the training and falls back into the layman's life—What is his heap of dust? Herein, brethren, a brother hears: In a certain village or township there is a woman or a girl who is handsome, fair to behold lovely and with the highest beauty of complexion. Having heard it he becomes dejected and afflicted, gives way and is unable to lead the holy life, he makes clear his weakness in the training, forsakes the training and falls back into the layman's life. This is his heap of dust.

Just as, brethren, that warrior seeing the heap of dust becomes dejected and afflicted, gives way and is unable to enter (the field of) battle. I speak, brethren, of this person in terms of this simile. There is, brethren, a certain person such as this. This person brethren, is to be found among the brethren, who may be compared to the first warrior.

Then again, brethren, a brother endures the heap of dust, but indeed seeing the top of the standard becomes dejected and afflicted, gives way and is unable to lead the holy life, he makes clear his weakness, forsakes the training and falls back into the layman's life. What is his top of the standard? Herein, brethren, a brother does not indeed (come to) near: In a certain village or township there is a woman or a girl, who is handsome, fair to behold, lovely and with the highest beauty of complexions but he himself sees a woman or a girl, who is handsome, fair to behold, lovely and with the highest beauty of complexion. Having seen here he becomes dejected and afflicted, gives way and is unable to lead the holy life; he makes clear his weakness in the training, forsakes the training and falls back into the layman's life. This is his top of the standard.

Just as brethren, that warrior endures the heap of dust, but having indeed seen the top of the standard becomes dejected, and afflicted, makes way and is unable to enter (the field of) battle, I speak of this person, brethren, a certain

person such as this. This person, brethren, is to be found among the brethren, who may be compared to the second warrior.

Then again, brethren, a brother endures the heap of dust and he endures the top of the standard, but indeed having heard the uproar he becomes dejected and afflicted, gives and is unable to lead the holy life, he then makes clear his weakness in the training, forsakes the training and falls back into the layman's life. What is his uproar? Herein, brethren, a woman approaches a brother, who is in a forest at the foot of a tree or in a vacant house and she laughs at, talks to, makes fun of and mocks at him. Being laughed at, talked to, make fun of and mocked at by a woman he becomes dejected and afflicted gives way and is unable to lead the holy life, he then makes clear his weakness in the training, forsakes the training and falls back into the layman's life. This is his uproar.

Just as, brethren, the warrior endures the heap of dust and endures the top of the standard, but indeed having heard the uproar becomes dejected and afflicted, gives way and is unable to enter the (field of) battle: I speak, brethren, of this person in terms of this simile. There is, brethren, a certain person such as this. This person, brethren, is to be found among the brethren, who may be compared to the warrior.

Then again, brethren, a brother endures the heap of dust endures the top of the standard and endures the uproar, but indeed subsides under a blow and gets distressed. What is his blow? Herein, brethren, a woman approaches a brother, who is in a forest, at the foot of a tree or in a vacant house and she sits down by, lies down on and smothers him. Having been seated by, laid down on and smothered by that woman he becomes dejected and afflicted, gives way and is unable to lead the holy life, he then makes clear his weakness in the training, and without forsaking the training falls back into the layman's life. This is his blow.

Just as, brethren, the warrior endures the heap of dust, endures the top of the standard and endures the uproar, but

indeed subsides under a blow and gets distressed ; I speak, brethren, of this person in terms of this smile. There is, brethren, a certain person such as this. This person, brethren, is to be found among the brethren, who may be compared to the fourth warrior.

Yet again, brethren, a brother endures the heaps of dust, endures the top of the standard, endures the uproar and endures the blows. Having conquered in battle, being victorious he comes settled in the field of battle. What is his victory in battle? Herein, brethren a woman approaches a brother who is in a forest, at the foot of a tree or in a vacant house, and she sits down by and lies down on him and when smothered by the woman he frees and releases himself and proceeds wherever he wishes. He resorts to a retired dwelling, either a forest, the foot of a tree, a rock, a cave, a mountain-gorge, a cemetery, a forest-jungle, the open sky or a heap of straw. Having gone to a forest, the foot of a tree or an empty house, he sits down cross-legged placing the body erect and with mindfulness well-set. Having cast out covetousness from his mind, he dwells with mind freed from covetousness and cleanses the mind therefrom. Having cast out and hatred he dwells with mind freed from hatred, and being compassionate and full of solicitude for all living beings and creatures he cleanses his mind from hatred. Having cast out stolidity and drowsiness, he dwells freed from these, and conscious of insight, mindful and self-possessed he cleanses the mind of stolidity and drowsiness. Having cast out flurry he dwells well-balanced (in mind), and with mind calmed he cleanses the mind of flurry. Having cast out doubt he dwells having overcome doubt, and being free from doubt he cleanses the mind from doubt as to meritorious conditions. Having cast out these five hindrances and weakened the depravities of the mind by the aid of insight and aloof from sensual delights.....he enters on and abides in the First, Second, Third and Fourth Raptures.

Thus with mind calmed, cleansed, purified, freed from

blemish and defilement, suffice, wieldy, stable and immovable, he directs his thought towards the knowledge of the destruction of the *asavas*. He knows as it really is : 'This is..... this is the Path leading to the cessation of Ill.' He knows : These are the *āsavas*, this the cause of the *āsavas*..... This is the Path leading to the cessation of the *āsavas*.' He who knows emancipates his mind from the *āsavas* of ignorance. This becomes the knowledge of emancipation to him who is freed, and he knows death is destroyed, the holy life is led, done is that which had to be done and there is no more life in these conditions. This is no more life in these conditions. This is his victory in battle.

Just as, brethren, that warrior endures the heap of dust, endures the top of the standard, endures the uproar and endures the blows. Having conquered in battle, being victorious he becomes settled in the field of battle ; I speak, brethren, of this person in terms of this simile. There is, brethren, a certain person such as his. This person, brethren is to be found among the brethren, who may be compared to the fifth Warrior.

Varily, brethren, there are to be found these five persons among the brethren, who can be compared to these five warriors.

(b) WARRIORS.

These are, brethren, these five warriors to be found in the world. What five? Herein, brethren, a certain warrior having taken up sword and shield and armed himself with bow and quiver enters the battle-array. He dares and strives in battle ; him who thus dares and strives others strike and kill. There is herein brethren, a certain warrior such as his. Brethren, this is the first (kind of) warrior to be found in the world.

The second warrior, who thus strives and dares, others wound. They lead him away ; having led away they carry him towards his relatives. Whilst being carried towards his relatives, without reaching them he dies on the way. This is the second (kind of) warrior.

The third warrior is carried away to the relatives ; then the relatives look after and nurse him. Being looked after and nursed by relatives he dies of that illness itself. This is the third (kind of) warrior. The fourth warrior being looked after and nursed by relatives recovers from that illness.

The fifth warrior conquers in battle, and being victorious becomes settled in the battle-field.

There are, brethren, then five warriors to be found in the world.

Likewise, brethren, there are five persons among the brethren, who may be compared to these warriors. What five ?

Herein, brethren, a brother dwells depending upon a certain village or township. At dawn he dresses himself, and taking bowl and robe enters that village or township for the purpose of alms but unguarded in body, unguarded in word, and unguarded in thought, without mindfulness established and with the senses uncontrolled. There he sees a woman, ill-clad and improperly dressed lust degrades his heart. Degraded in heart by lust, without forsaking the training and making clear his weakness, he misbehaves with that woman.

Just as, brethren, the first described warrior is struck and killed by others, I speak of this brother in terms of such simile. Among the brethren this is the first (kind of) person to be found.

Then again, brethren, there is this second kind of brother who when he enters the village of township and sees a woman becomes degraded in heart owing to lust then his body and his mind begin to turn. Then he thinks thus : 'I shall certainly go to the monastery and announce to the brethren thus : 'I am unable to lead the holy life, having made clear my weakness in the training and forsaken the training, I shall fall back into the layman's life ?

Going to the monastery but without reaching the monastery, on the way itself he makes clear his weakness in the training, forsakes the training and falls back into the layman's life.

Just as, brethren, the second-named warrior dies on the

way itself without reaching its relatives, I compare this brother to that warrior. This is the second (kind of) person who is to be found among the brethren.

Then again, brethren, the third kind of brother having gone to the monastery announces as before, then the co-resident holy ones thus advise and admonish him.

'The Exalted One has said, friend, that sense-desires give slight satisfaction, but much pain and great tribulation, and their faults are many. Sense-desires are compared by the Exalted One to a chain of bones, full of pain and full of tribulation and their faults are many. Sense-desires are compared to a limp of flesh, to a torch of grass, a pit of charcoal, to a dream, to borrowed goods, to the fruit of a tree to a slaughter-house, to a sharp stake and to a snake's head, they give slight satisfaction, but much pain and great tribulation, and their faults are many—May not the venerable one, having made clear his weakness in the training and not forsaking the training, fall back into the layman's life'.

Thus advised and admonished by the holy ones he replies thus: 'Although, friends, sense-desires are declared by the Exalted One to give slight satisfaction, but much pain and great tribulation and their faults are many, still I am unable to lead the holy life, I shall make clear my weakness in the training, forsake the training and fall back into the layman's life.

Just as brethren, the third-named warrior is looked after and nursed when wounded in battle and dies of such wounds notwithstanding such treatment, I speak of this brother in terms of this simile. This is the third (kind of) person who is to be found among the brethren.

Then again, brethren, the fourth-named brother, being advised and admonished by his co-resident holy ones says thus: 'I shall try, I shall strive, I shall indulge (in the holy life); and I shall not make clear my weakness, forsake the training and fall back into the layman's life.'

Just as, brethren, the fourth-named warrior being looked after and nursed by relatives recovers from the wounds, I

speak of this brother in terms of this simile. Brethren, this is the fourth (kind of) person that is to be found among the brethren.

Yet again, brethren, the fifth (kind of) brothers enters the village or township with body, guarded, word guarded and mind guarded, mindfulness well-set and senses controlled. Seeing a form with the eye he is not entranced by the general appearance or the details thereof, by reason of which sinful conditions arise in him, who abides with the sense of sight uncontrolled. Likewise with regard to hearing a sound, smelling an odour, tasting a savour, feeling a contact and conceiving a thought. He thus regulates his life and controls his mind.

After his return from the alms-round and after meal, he resorts to a retired dwelling, either in a forth, he sits down cross-legged, with body erect and mindfulness well-set. He extirpates greed from his mind and so forth. Having eliminated these five hindrances from his mind and cleansed it from stains which weaken insight, he thus attains to the four Jhanas. With mind thus controlled and so forth, he bends his mind towards the requisition of the knowledge of the destruction of the *asavas*. He thus knows 'This is, Ill, this is Ill's arising, this is Ill's ceasing and this is the Path to Ill's ceasing' (and so forth, upto.....) and he knows there is no further life according to these condition.

Just as, brethren, the fifth named warrior having conquered in battle, being victorious becomes settled in the forefront of the battle, I speak of this person in terms of this simile. This is the fifth (kind of) brother, who is to be found in the world.

Verily, brethren, there are to be found these five persons among the brethren who may be compared to these warriors.

(To be continued.)

A. D. JAYASUNDERE.

"HINDUISM AND BUDDHISM"

*Lecture delivered by Pandit Shyam Shanker, M.A. (Lond.)
Bar-at-Law at the Vihar on 13, XII, 25.*

The object of this lecture is to remove some common errors regarding "Hinduism" and its application in relation to Buddhism. It is erroneous to speak of Hinduism and Buddhism as two distinct religions. The relation of Buddhism to Hinduism is that of Puritanism to Christianity, i.e. of a part to a whole. Hinduism is broadbased enough to contain within it Buddhism, Jainism, Vedic ritualism, Vedantism, Vaishnavism, Shaktivism, Shaivism, Ganapatyaism, Saurasim, Smartaism, Sikhism, Brahmoism, Aryaism, Animism and many other ISMS i.e. sects and sub-sects. If we consider the term "Hiinduism" with strict logic we cannot but conclude that it is a miscellany of all the Indian systems of religion derived from the Indo-Aryan parental stock as well as from its inter-relation with the Indo-Non-Aryan systems of religion.

In defining Hinduism let us first of all consider the meaning of the term "Hindu". It is not to be found in any Sanskrit or Pali religious literature. We know that the word Hindu is Persian and is derived from the great river Sindhu. The Persians and subsequently the Musalman hords as they invaded India by crossing that river, called all the Cis-Sindhu peoples "Hindus". By phonetic rules the "S" was pronounced as "H", as is done in Eastern Bengal and many other parts of India. It is an opprobrious epithet meaning "slaves" and Kaffirs. All the Cis-Indus people had that name given them by the pre-Islamic Persians and then the conquering Musalmans, not on the ground of the conquered peoples holding any particular beliefs, but on the ground of their inhabiting Cis-Indus territories. When the term was coined it had no religious significance or any significance other than (1) that of status (which was servitude) and (2) that of residence in Cis Indus territories.

As at the time of the Musalman conquest of India there were various sect of the so-called Vedic religion as well as Buddhists and Jains, that term "Hindu" applied uniformly to all without distinction.

The Musalman term "Hindu" being territorial in its applusion included also the Non-Aryans. So if we put the suffix "ISM" after the term "Hindu," and take the coined word "Hinduism" in the sense of a religion, it must needs speaking in a strictly logical way, include the religious systems of all the peoples denoted originally by the term "Hindus", namely the Vedic, Smartic, Pauranik and Tantrik sects, the Buddhists, the Jains and the Non-Aryans of pre-Mohamedan India and it must also include their subsequent derivatives.

In fact, the above people, except the Non-Aryans formed rather one race or nation by common descent and by reason of being governed by the same laws, principally the Laws of Manu, which still, with modifications, govern the Trans-Indian Buddhists. Broadly speaking, any system of religion of purely Indian origin is *Hinduism*. The origin divides itself into Indo-Aryan and Non-Aryan stocks (the Atharva Veda and Tantras seem to have developed from some forms of Non-Aryan sources).

If we, by way of concession, narrow down the import of "Hinduism" and apply it, as it is done arbitrarily now-a-days, only to Smartic, Puranic and Tantric sects (or in other words "Orthodox Hinduism" or "Sanatan Dharma" as it is called) what should be its definition? The definition of a religion must give only spiritual (not social) doctrines as common criteria of all its component sects forming at the same time its distinguishing features for the purpose of differentiating it from other religions.

Now the principal sects among the "Orthodox Hindus" are five (Shaiva, Shakta, Vaishnava, Saura and Ganapatya) with innumerable sub-sects and there are several orders of

Sannyasa. If we analyse their faiths and practices thoroughly we detect only the following elements :—

1. FAITH in the Doctrine of Karma respecting the soul and its destiny through cycle of transmigrations (The *Upasya Devata*, the Divine Being to be worshipped, is conceived differently and is hence not common).

2. USE OF THE spiritual symbol of OMkara (Pranava) to represent the ultimate spiritual Back-ground of existence in worship (derived from the Vedas).

3. THE PROCESS OF SPIRITUAL CULTURE through Yōga, especially Dhyana. We cannot trace any other common spiritual elements among the sects and orders of "Orthodox Hinduism" as its outstanding features.

The above three elements differentiate "Hinduism" from Christianity and Mahomedanism but not from Buddhism, Jainism, and Sikh, Brahmo and Arya systems, to which they equally apply. The conclusion is forced upon us that these reformed sects of Indo-Aryan stock cannot be logically differentiated from "Hinduism."

(Note :—So far as only faith is concerned the doctrine of Karma and transmigration has penetrated into the Indo-Non-Aryan faiths and thus prevades the whole range of Hinduism, Aryan and Non-Aryan. The Vedic Mantra and ritualism have been withheld from the Non-Aryan as well as from the Shudras. It deserves our special notice that the Mantra of all the Vedic Mantras, the Supreme Prayer of the Brahmanas viz. the Savitri or Gayitri including the Pranava) is only contemplation on Divine Light to have our intellect enlightened and not a prayer to any Personal God for daily bread or mercy. Enlighted Buddha's religious ideal is exactly the same i.e. enlightenment of the Bodhi through contemplation.

Hence Buddhism is not "Non-Hinduism", which we set out to establish.

As against that proposition if it be urged that :—

1. "*The Varnashrama Dharma* is the distinguishing feature of "Hinduism" and not of Buddhism.

The answer is :—"If you make its observance an essential qualification of a Hindu, more than 99 per cent of the present day so-called Hindus would be disqualified and called Non-Hindus, in as much as very few of them observe the rules of the first *Ashrama* i.e. *Brahmacharya*, even for 9 years, the minimum period prescribed, and very few of the Brahmins of to-day would stand the test of *guna* and *Karma* on which according to the Gita, the VARNA or caste is based.

Besides, the caste-system is only a social institution and should not form the criterion of a religion. Nevertheless, an orthodox Hindu does not lose his caste by inter-dining or inter-marrying with a Buddhist, as in Nepal. Compare inter-marriages between Vaishnavas and Jains ; between Hindu Jats and Sikhs, etc.

2. "*The Samskaras* are the distinguishing features of the Hindus."

The answer is :—There again you run the risk of disqualifying the majority of the so called "Hindus." The present day *Upanayana* is a farce, the marriage is an instrument of extorting money from brides' fathers, in no way conforming to the rules of the eight kinds of marriages mentioned in the *Shastras*, and the *Shradhas* are the methods of acquiring sins, condemned by Manu (Vide *Manava Dharma Shastra* III 125-133). Very few of the forty sacraments are now observed.

The Samskara test does not eliminate Buddhism from "Hinduism".

3. "*The Theory of Avatara-Vada* is the distinguishing feature of the Hindus".

The answer is :—"This is involved in the Karma theory and Buddha himself has been assigned a place among the *Avatars*".

4. "Idolatory is the distinguishing feature of the Hindus".

The answer is :—"The *Nirguna* (attributeless) and *Nirakara*

(formless) *Upasakas* (worshippers) among the Hindu are not idolaters"—(That is to say those Hindus who worship the attributeless and the formless aspect of the Supreme Being).

5. "Performance of Vedic Rituals is really Hindu Dharma."

Answer :—"This is nearly extinct. Their esoteric significance is lost sight of. The sectarian dharmas, such as : worship of Shakti, Krishna etc. have no place in the Vedas.

Besides, compare Manu II.85 to 87.Ch. II.87 runs thus :—

"By *Japa* alone (i.e. of *Pranava*) a Brahmana attains success. There is no doubt about it, whether he performs anything else or not. One friendly towards all beings, is called a Brahmana."

Buddhism derives the *parama Dharma* of *Ahimsa* from the Vedas. Manu also recommends kindness towards all beings. The Gita holds the Vedic duties to be unnecessary for a Brahmana who "*knows*."

Thus by any process of reasoning you cannot narrow down "Hinduism" to such limits as would exclude Buddhism.

The term "Hinduism" has been coined for us and we have adopted it and use the humiliating term with pride. Then its denotation and connotation have been limited in the Census Reports excluding from it, without any sufficient reason, the sects properly belonging to it and we accepted the arbitrary limitation without a protest.

There is another coined word : "Brahmanism" which has been presented to us to be used in contradistinction to "Buddhism". But have we ever analysed "Brahmanism"? Does it stand for religion of which the Brahmanas are the prophets or highest authorities?

The Vedas have got only a nominal supremacy among the authoritative scriptures of the Brahmanas. In reality Brahmanism admittedly rests on Smriti and Puranas which are supposed to be based on the Vedas. Who are the supreme authorities there? Manu the founder of the Ikshwakus family of Kshatriyas and Vyasa. Are they Brahmanas?

The Gita, the greatest Gospel among the Brahmins, proceeds from Shrikrishna. Is he a Brahman? The Shanti Parva of the Mahavharata is as authoritative as a Smriti. The preacher there is Bhishma. Is he a Brahman? Whom do the Brahmins mostly worship? Krishna, Rama and Parvati. Are they Brahmins? Still we are required to use the term "Brahmanism" for a religion in which the Kshatriya element predominates.

If Brahmanism stands for a religion in which reverence is due to Brahmins' holy men, Buddha and the Buddhists do not lack in this reverence. Buddha himself says:—"I bow down to the Brahmins, pure and holy etc." Vide Asoka's Edicts. On the other hand the Brahmins give Buddha the rank of an *Avatara* (incarnation of God) the highest they could pay to a man. Where then comes the clash between the Brahmins and Buddha and whence between Brahmanism and Buddhism?

Popular Dharma consists really of moral virtues. In this province Buddha's ten commandments virtually coincide with Manu's ten. Philosophical religion consists of doctrines regarding the onward progress of the soul towards a final goal. In this province also the attainment of *Nirvana* through the several stages of Dhyana is practically the same as the attainment of Moksha through Dhyana and Samadhi. It is erroneous to say that *Nirvana* means *annihilation*. Compare Buddha's own sayings culled from the Dhammapada, in which he speaks of ignorance, sorrows etc., as fire, and *Nirvana* really signifies the extinguishment of this fire. Compare Ananda's remark on Buddha's death or *Nirvana*.

"As the light goes out of a lamp, even so his intelligence was set free."

We cannot differentiate Buddhism from "Hinduism" but we can differentiate it from Vaishnavism just as we can differentiate Vaishnavism from the Shakta or Tantric cults. Differences or diversities in religion there must be. And the sectarian doctrines must be at variance. But the peculiar feature of Hinduism, if we take it in its only logical sense, is that it is all-comprehensive, tolerating and sanctioning

all forms of grades and shades of religious conceptions that could and can possibly suggest themselves to the three *gunas* in human nature, individual imagination and mental capacity.

The Indo-Aryan Religion may be expanded to include the Non-Aryan Animism too, as we can trace inter-relation in them. These two combined constitute what ought to be called Hinduism, although in the above definition I have only enunciated the common elements of Indo-Aryan Dharmas only. In order to find a definition for this wider concept of Hinduism we may fall back on only one essential criterion *i.e.* belief in the transmigration of the soul and karma.

The older a religion becomes it travels farther from its original pure and simple form and branches off into more and more sects and subsects under a continuous process of over-growth. The oldest Vedic religion had already become old and was groaning under the weight of over-growth and abuses, when Buddha arose. When Buddha took the field he had around him the sad spectacle of a decadent race from which the cheerful growth of the Vedic youth had long vanished and the manly and virile spirit of the heroic age had exhausted itself. His predecessor, Shrikrishna, had seen the end of chivalric India, whereupon decay, degeneration and darkness set in and the consequent evils and abuses of religion: Excessive animal sacrifice, narrow sympathies unnecessary austerities and slavish dependance on spiritual powers.

Buddha, as an *Avatara* of the "Hindus" had before him a task not in any way higher than that of his predecessor but rather far more arduous and uphill and his work as a corrector of the tendencies of the down-sinking "Hindus" forms the most glorious chapter in the history of "Hinduism". Miseries and sufferings of decrepit and decadent nation met his glance all around and melted his tender heart. The honesty sincerity, studious assiduity, moral courage, self-sacrifice and indomitable spirit- force with which this most ancient Reformer of the world addressed himself to the task of arresting and turning the tide of Indian degeneracy and the grand Mission of delivering

the world from sufferings of healing the evil-sick world", is unrivalled in the history of humanity.

Buddha is a towering human figure of whom not only India but the whole world may be legitimately proud. It is he who for the first time in human history earnestly preached and practised Universal Brotherhood and loving kindness to all beings. It is he who gave the world the grand lesson of Self-Reliance—no dependance on external powers but on the latent potentialities inherent in ourselves. It is only he among the Prophets Preachers and Priests of the world who boldly preached a religion without any pretensions of of kindredship with messengership or intimate knowledge of the Unknown and unknowable Divine Being.

It is not true that he denies the existence of God, for his sayings, gleaned from some Buddhist records, clearly indicate his consciousness of a Supreme Brahma. What he actually does is to confine himself to the limits of what he knows and feels and to discourage any futile and speculative search after the Unknowable Ultimate First Cause to the negligence of plain duties to overcome the evils of the world. It strikes me to be unaccountable that India of today should fail to tender the homage and tribute of honour due to the memory of the Grandest Man of the world, the most glorious product of Indian soil and our own Avatara. But it was not so with our forefathers.

They immediately followed the Avatara. They fully appreciated him and his religion attained glorious success during the reign of our great Emperor Asoka. But unfortunately in the course of time the law of decay and degeneracy laid its hands on the reformation of Hinduism too and Buddhism in India fell a victim to abuses. The perusal of the dramas *Mrichha katika* and "*Mālati madhava*" would disclose some facts throwing light on the degeneracy of Buddhist monasteries. Then arose Kumarila Bhatta and Sankaracharya to set matters right.

Unfortunately Sankaracharya who had wonderful brains

was cut short too prematurely and the cause of Hinduism was not sufficiently advanced. Again a dark age intervened during which petty bickerings in the field of religion commenced in India—to wit, the preevish controversies between the followers of Shankara, Ramanuja and Ballabhacharya and at this stage we are just trying to emerge from a complete chaos.

The English translation of the religious literature, both in Sanskrit and Pali though misleading in many cases have done the invaluable service of opening our eyes to the unjust treatment we have extended to Buddhism and to the unifying forces latent in Hinduism. Before we speak of a Hindu-Mohamedan union let us set our house in order and let us utilise the unifying factors to form a Hindu Union first assigning to Buddhism its due place of honour in what we ought to mean by "Hinduism".

MY VISIT TO KASIA

If one starts from Lucknow by the Bengal North Western Railway by the evening train, one may go to Deoria, a railway station on that line, four stations further from Gorakhpore, where a lorry takes passengers at the rate of Rs. 1-5 each to Kasia reaching there at 12 noon. It returns to Deoria after two hour's halt, during which time, the temple containing the Statue of Buddha in Parinirvanic condition can be seen, or if one likes, one can get out at Gorakhpore, take a motor car direct to Kasia for Rs. 25 (going and back). It takes only an hour and a half to cover a distance of 35 miles of metalled road to Kasia, a small place in one of the Tehsils of Gorakhpore.

During Xmas week I paid a visit to this place which is reckoned as one of the pilgrimages for Buddhists. The following are the objects to see there—

1. The temple containing the statue.
2. A Stupa of average size, close to it.

3. A Statue of Buddha *in Situ* a few yards away from the excavated ruins nearby.
4. Wells unearthed.
5. A Dharmasala for visitors and pilgrims.

A Government Chowkidar is in charge of the temple. He showed me in. I doffed my coat and my cap, entered the temple, reverentially stood before the Statue and recited the three refuges (threefold jewels).

Buddham Saranam Gachhāmi
Dharmam Saranam Gachhāmi
Sangham Saranam Gachhāmi

I cannot describe in words the profound and indelible impression on my mind when I saw the 20 feet long reclining statue of the greatest teacher of the world in Parinirvanic state. The statue is perfectly symmetrical and a marvellous piece of art. Pilgrims have covered every part of it with gold leaves. There is a laced cover over it, and around it are many flags hung by pilgrims. A Chinese devotee has made a permanent arrangement for the burning of scented sticks day and night.

This colossal statue is placed on a stone dais and in the reliefs of its sides there are figures of Ananda, Subhadra, the favourite disciples of the Master in mourning attitude. In addition to these there is a third figure which the Chowkidar told me is not yet identified ; possibly it represents a king mourning on the demise of the Buddha.

There is a marble tablet in one of the walls inside the temple containing the following inscription—

"This famous statue and temple of the Nirvana of Buddha were discovered and with the adjoining Stupa excavated and the statue which was found broken and scattered into numberless fragments, was entirely reconstructed, repaired and restored and the temple also repaired and roofed in.

Kusingara,
March 1877."

A. C. CARYLE,
Archaeological Surveyor.

Outside the door of the temple there is a small stone figure of Ganesh not very decent, stuck in one of the niches of the outer wall of the temple. Below it, is a small statue of Buddha. A broken brick 3 feet by $1\frac{1}{4}$ feet is exhibited in the compound as a sample of the size of bricks used in the walls of the cloisters excavated in its vicinity. There is an average sized stupa adjoining the temple. The chaukidar informed me that some articles were found by exploring it, which have been removed to the Lucknow Museum. Nearby are to be seen a number of excavated rooms, foundations and walls in the courtyard of which two buried wells are also discovered, one of them is cleared of earth and supplies drinking water to visitors. The chaukidar told me that some years ago Hindoos would not drink water out of it on the score of its pertaining to the shrine of a Nastik (Athiest) as they called Buddha but this prejudice has now ceased. A few yards off one sees a beautiful statue *in situ*, unmistakably of Buddha, but which the people of that locality assign to a disciple of Buddha, Koer Mather ; in fact, the place is popularly known as Koer Mather's shrine. Just close to the excavations there is a Dharamsala built by a Burmese gentleman which is a commodious quadrangle with a big well inside, a huge bell of mixed metal, made in Burmah, is put up outside its gate which gives a musical sound. Inside the Dharamsala I noticed an enlarged photograph of some U. P. gentleman who had taken yellow robe in Ceylon. A lot of ground had been excavated some years ago which laid bare many cloisters and foundations built of brick. One brick that was placed in the compound of the temple, as stated before, was $3 \times 1\frac{1}{2}$ feet about 6 inches thick. Many bricks of such or even bigger diamensions have been unearthed. Of the two buried wells one is still full of earth, the other is cleared of earth and supplies ample drinking water. It is possible further excavations will yield a rich harvest.

It is a pity I was two days late or else I would have met a number of pilgrims from outside India, they had left before I arrived there, I only found 3 pilgrims from Arakan. This

Dharamsala, has in one of its rooms, three marble and one brass images of the Buddha which are worshipped by Buddhists. It is in charge of a Bhikkhu from Burmah, who is an amiable elderly person. I had a long chat with him. He appeared to have heard my name. I presented him with a few copies of my Urdu translation of Strauss's "Buddha and his doctrine."

Kasia was an obscure place for years. It is only lately that some enthusiastic admirers of the Buddha are holding an annual fair, it is now largely visited by pilgrims as well as by the general public. It is in fact rising in popularity, I found the Chaukidar very helpful and courteous. Either to please me, or perhaps it was his pious wish, he expressed a hope that all Hindus will turn Buddhists in the near future.

I returned after deriving great delight and immense mental satisfaction at the thought I have seen the place where the Lord left his mortal coil. I wish the road to Kapilavastu is put in order and the birth place of the Master rendered easily accessible by the Nepal Durbar. I earnestly wish that before my physical body disintegrates, I might see that also.

I may note, that when I went to Lucknow, I had no idea of visiting Kasia, but a Moslem friend there suggested my visiting it, as the impression made by the statue on the son-in-law of that friend, a Tehsildar of Hatta, (a Tehsil town), 24 miles from Gorakhpore, was extraordinarily ennobling and elevating. I owe a debt of gratitude to that friend for the suggestion which I availed myself of. When a Moslem was so moved by a glimpse at the statue what must be a Buddhist's feelings one can imagine.

SHEONARAIN.

TOUR OF THE VENERABLE DHARMAPALA

Announced by cablegram from London and telegram from New York, the well-known Buddhist scholar and worker for the education and upliftment of the Indian and Sinhalese people, the Venerable Anagarika Dharmapala, arrived in Chicago Friday, October 16. This was his fourth tour in America, his first dating back to 1893, when he was Representative for Buddhism at the Parliament of Religions, at the World's Fair, Chicago.

Although he had been unwell on the journey from New York he gladly addressed a group of friends on Saturday on the subject of Buddhism. His charming lecture at once endeared him and his work to the ones who were fortunate enough to hear him. As his views on present-day possibilities for extending the knowledge of Buddhism in Europe and America were in principle the same as those held by the society known as the Friends of Buddhism, it was decided and agreed with him, and with the consent of the American Headquarters of the Theosophical Society, of 826 Oakdale Avenue, Chicago, to arrange for meetings with the theosophical lodges in the larger cities on the way to California, whither the visitor was traveling to meet some friends.

Thus another successful lecture on Buddhism was given in the Fine Arts Building, Chicago, on October 20, and shortly after it was over, Reverend Dharmapala, accompanied by C. Shuddemagen, secretary of the *Karma and Reincarnation Legion*, took the train to Omaha. There some seventy friends heard and much appreciated the visitor's interesting and witty lecture on Buddhism.

The Venerable Dharmapala is an old-time theosophist, having been specially trained by Madame Blavatsky, who told him to study Pali and to work for humanity. Thus he in later years devoted himself entirely to the Buddhist religion, education and philanthropy. He is conversant not only with the voluminous scriptures of Buddhism, the Pali edition of the

Tripitakas, published by the King of Siam, alone comprising thirty-eight books, but also with other religions and philosophies current in India.

In Denver he addressed a class of ladies. Two good meetings were held in Salt Lake City, and evening lectures were given in Reno and Sacramento.

Reaching San Francisco, the visitor rested with friends, giving however two talks to gatherings of friends and a public lecture on November 6. The next day he was taken suddenly ill and placed in a hospital. After two weeks he was able to return to New York, on his way to London with the intention of building up in that city a strong center from which to give out to the western world the truth about Buddhism, which ancient religion and philosophy has been much misunderstood and even much misrepresented.

At the close of the various lectures those present were invited to hand in their names and addresses, if they wished to be kept informed of further developments in regard to Buddhism.

May the good work of our Buddhist friend succeed !

—*Reincarnation.*

MAHA BODHI TEMPLE AND THE HINDUS

FULL BUDDHIST CONTROL AN ALL-SIDED JUSTICE.

APPEAL TO THE HINDU COMMUNITY.

Much has been written and spoken in papers and pamphlets and meetings about the Maha Bodhi Temple at Buddha-Gaya ; so it is not necessary to go into details once more to prove the Buddhist origin and control of the Temple. Recently the Report of the Congress Committee, after a prolonged inquiry into the matters, by Babu Rajendra Prasad and others, has been published by the All-India Congress Committee. It recommends the appointment of a committee of five Buddhists and five Hindus and a Government nominee who

will, of course, be a Hindu minister, to manage the Temple. While I do not propose to go into detail about the Report, I want to make some observations on the recommendation. The learned members appointed to inquire into the question have impartially found as a fact that the Temple is a Buddhist one, that it had been originally built by Buddhists, that the statues of Buddha etc. had been placed there by Buddhists and that Buddhist worship had been carried on for centuries by resident and non-resident Buddhist Bhikkhus and also that Buddhists alone come there to carry on Buddha worship even to-day.

They have also found as a fact, according to the Report, that it is not a Hindu temple, that there are no statues of Buddha or Hindu gods set up by Hindus, nor was the temple originally built by the Hindus. In the past the Temple was neither in the hands of the Hindus nor did the Hindus carry on any worship there. Even now they do not worship Buddha in the Temple.

As the temple has been proved to be decidedly a Buddhist shrine, the Buddhists should not have any difficulty in getting full control over it. When it has been proved to belong to the Buddhists, I cannot understand how the learned Congress Committee could have recommended a committee of five Buddhists and five Hindus. There should be no ground for suspicion with regard to the attitude of the Buddhists, nor should they be made victims of suspicion and denied complete control over the Temple. It is a great surprise that instead of recommending a complete transfer of the Temple management to the Buddhist community, they should recommend a joint committee of five Buddhists and five Hindus and a Hindu minister as a Government nominee. I sincerely and frankly appeal to the Hindu community to consider impartially whether they can, according to their own Hindu Shastras have any claim over a Buddhist temple, and also whether they can worship a Buddhist image or not.

PLACE OF BUDDHA IN THE HINDU SCRIPTURES.

We see in the Report ample quotations from many of the Hindu Shastras. Some of the sacred verses quoted openly say that the Hindus should not worship the image of Lord Buddha nor accept His doctrine, e.g. Shree Ramachandra tells Javali in the Valmiki Ramayana that Buddha is a thief because he destroys the Hindu belief in the sacrificial fires, the Vedas, the Atman theory, Vedic rites and manners, and that he must always be neglected by the people. Further, they should not see his face or have faith in his doctrine. I therefore, appeal to the Hindus to consider the statement of Rama Chandra about Buddha. It is a statement made by the greatest of the Hindu avatars viz. Rama who is recognised universally as the supreme avatara by all the Hindus. If anybody denies the statement of Rama, then he has no right to call himself a Hindu. Therefore the Hindus should take the advice of Shree Ramachandra and not ask for the Buddhist temple ; but they should completely restore it to the Buddhists whose only Lord and Teacher is Buddha and who have no such mythical avatars as the Hindus. It is a complete justice that Lord Buddha should, according to the Hindu Shastras, be called an athiest.

Because of the erroneous attitude of the Hindus towards Buddhism and Buddha, the need of studying Buddhism is absolutely necessary for the proper and true understanding of Buddha's doctrine. This need can be fulfilled in two ways, namely: (1) By the study of the Pali Tripitaka which is regarded as the oldest and traditional Buddhist Scriptures ; and (2) By the study of Sanskrit Buddhism which has a vast literature available in original texts as well as in the many transcriptions or translations found in the famous Buddhist temples of China, Japan, Tibet, Korea, Nepal and other Buddhist countries. It is evident from the Pali Sutras that Buddha did not recognise the authority of the Vedas, the existence of the creator of the world, the eternity of the soul, the sacrifices in

the Vedas, the supremacy of any God, and the necessity of the caste system.

HINDU PERSECUTION OF THE BUDDHISTS.

Thus we find all these principles of the Hindu Shastras opposed to the Buddhist canon. When we read the modern philosophies of Sankara, Kumarila, and Udayana, we find them discussing the above opposite doctrines which show the contradistinction between Hinduism and Buddhism. It is said in the Satapatha Brahmanas that 'whatever Manu says is a medicine, therefore people should take it.' And the great Manu says that 'Those who do not recognise the authority of the Vedas and who are atheists, should be completely boycotted.' And we read in the Sankara Digvijaya that even a Raja once went so far as to make a proclamation saying 'If any Hindu refuse to kill the Buddhists, even though the latter be women or children, should himself be killed.' In the Shastras there is every protection for women and children but there is none for the Hindus who would not kill the Buddhists. Now I ask the Hindu brethren how they can claim the Buddha Gaya Temple, inspite of these strict injunctions of the Hindu Shastras.

OPEN QUESTIONS TO SANATAN DHARMA SABHAS.

I find that the Hindu people care little for justice or truth, otherwise how is it that the present Hindu society while not believing in the teachings of Lord Buddha can lay claim to the management of a Buddhist temple? It is more than a surprise to hear that the Sanatan Hindu Dharma Sabhas held at Sonapore and other places passed resolutions to the effect that the Buddha-Gaya Temple should not be given over to the Buddhists. May I know if there is a single member of the said Sabhas who accepts or follows the teachings of Lord Buddha? Is there any member who does not believe in the caste system, in the eternity of the soul, in the existence of the creator of the world, the authority of the Vedas, and the supremacy of a God? If not, how can they claim the greatest shrine of the founder of Buddhism who did not believe in them and who preached a doctrine opposed to the Hindu beliefs and customs and rites?

FALLACIOUS THEORY OF THE BUDDHA INCARNATION.

Now I will discuss about the Hindu incarnation theory about Buddha. It is said in the later Puranas that Buddha is an incarnation of Vishnu. Judging from the authority or truth

contained in them, we see that all other incarnations except Buddha came down on earth to save human beings and to teach dharma ; but we are surprised to find that Buddha, as the incarnation of Vishnu is regarded in the sense of having come down to mislead the Daityas, the rakshasas etc. It is openly said in the Bhagavat Purana that Vishnu incarnated on earth to divert the Hindus from believing in the soul theory, the recognition of the Vedas as authority etc. and that by this sort of preaching the Daityas will be weakened and consequently they could be easily defeated by the gods. As Buddha did not wear swords etc., like Rama and Krishna in order to destroy the Daityas, how can sensible people believe that gods also incarnate to mislead the people, the Daityas etc.? If really the Daityas were believers in the Vedic religion, it was right that they should do so, and what made Vishnu to incarnate in the form of Buddha to mislead them from the right doctrine? If they were believers in the Vedic sacrifices etc., how could they be called Daityas or Rakshasas because they were not a nation but were known as such by action? The fact is when the Hindus showed intolerance towards Buddhism and wanted to destroy it completely ; they played a trick by writing injunctions that Buddha came to destroy the Daityas and that Buddha was an avatara of Vishnu. They further wanted to make people believe that Buddha himself recognised the authority of the Vedas, the caste system etc. But it is said in the Hindu Shastras that Buddha incarnated to preach against these beliefs in order to mislead the Daityas. Therefore the Hindu Shastras warned the public that they should not take to the teachings of Lord Buddha and have thus done an injustice to Buddha and Buddhism. They have been used also to make unrighteous utterances. It is quite evident that those who were intolerant of Buddhism, interpolated these injunctions into the Hindu Scriptures. It has been proved by many scholars that the Mahabharata and the Ramayana are much older than all the Puranas. When we read the former, we find no mention about Lord Buddha. Among the ten incarnations of Vishnu we find Hansa, Matsya, Kurma, Varaha, Narasimha, Vamana, Rama, Parasurama, Krishna, and Kalki mentioned, but the name of Buddha is conspicuous by its absence. We have already noticed the position of Buddha in the Ramayana. It is further mentioned in the Mahabharata that the whole earth would be covered with mounds (chaityas) and that the shrines of gods would disappear. Influence of these two epics on the Puranas is an obvious fact, and these two are considered more authoritative than the Puranas. While we find no mention of Buddha in the Mahabharata, we have seen what the Ramayana has

been made to say. There is not even a passing reference to Buddha as an incarnation of Vishnu. It is also a fact that no opponents of Buddhism like Savara, Sankara, Kumarila, Udayana and Ramanuja have mentioned Buddha as an avatara. They could have done so had they chosen to do so.

If it is true that Rama and Buddha are both incarnations of Vishnu, how can one incarnation of Vishnu speak against another incarnation of the same Vishnu-Buddha that he is a thief? From these we may be sure that this incarnation theory of Buddha is a mere creation of the Vaishnava branch of the Hindus who believe more in the existence of a universal creator, and will not like to hear anything against it. Similar has been the treatment meted out to Vedantism by the Vaishnavas. We find the same treatment of Sankaracharya in the Padma Purana in which it is stated how Siva told Parvati, "Oh Goddess' the founder of all shastras except Vaishnavism was misguided by me to create heterodox doctrines like those of Kannada, Nyaya, Goutama, Jaimini, Charvaka, Jaina and others." "Oh Goddess I am reincarnated as Sankara to preach Mayavada which is untrue, which is the shastra of the Buddhas. I misinterpret that all Vedic rites should be given up and I say that the Jiva and the Atman are the same, and I interpret Brahma as nirguna—the non-creator. Why did I say so? Because I wanted to destroy the world and to mislead the people."

May I know whether the Mahant of Bodhgaya who claims to be a follower of Sankara and others too who claim to be so, believe in these Pauranic statements? Certainly they cannot. Why should the Buddhists then believe in such interpolations of the Puranas?

HINDU CLAIM TO THE BODHI TREE.

Now the question is about the Bodhi Tree at Buddha Gaya. The Report says that because the Hindus offer pinda under the Bodhi tree, they desire to remain under the control of the joint committee recommended by the Report. But the fact is that the Hindus do not offer pinda under the Bodhi tree for the reason that Lord Buddha attained enlightenment under it. They worship only the Aswattha tree which appears to have been held in respect by the Hindus long before the Buddha and because the Bhagavad Gita said: "I am the Aswattha tree in all trees." As the Scripture refers to only the Aswattha tree, it therefore does not mean the Bodhi tree under which Lord Buddha attained Buddhahood and which stands at Buddha Gaya. It was the Aswattha

tree under which Sujata found Lord Buddha before His Buddhahood and offered Him milk-rice. The Aswaththa tree which the Hindus worship must have disappeared long ago. It is very lately that some Hindus wanted to worship the Bodhi tree and to avoid any misunderstanding, General Cunningham planted a branch of the Bodhi tree exclusively for the Hindus to offer pinda.

It has been mentioned already that Buddha has no position in the Hindu Shastras. How can the Hindus then lay any claim to the Bodhi tree when they have no faith in Lord Buddha and His Teachings? This tree has been always called Bodhi tree, according to the Buddhist canon, and as such universally respected by the Buddhist world, only. This is because Lord Buddha, besides a thousand other Buddhas, attained Buddhahood under this historic Bodhi tree. So I pray to the Hindu brethren that they should not attempt to take possession of this Tree by force or by the interpolated statements of the Hindu Shastras. They should neither try to take part in the temple management. It is impossible for the Hindus to take part in the joint committee proposed by the Report, according to their own shastras. Broadminded Hindus like Mahatma Gandhi, Dr. Rabindranath Tagore and others who treat all religions with the same vision of equanimity do not want that the Temple management should be in the hands of the Hindu members too. The management of the Temple should therefore fully rest in the hands of the Buddhists.

MEAT-OFFERING ALLEGATION BY THE HINDUS.

I have heard objections raised by some Hindus that the Buddhists offer things like pork, fish, beef etc. before Buddha statues. I emphatically say that it is not mentioned in the Buddhist Scriptures that the Buddhists should offer meat or fish. It may be that some Buddhists offer such articles but the Buddhist community as a whole do not do it. It is not the fault of their religion. It is an individual act. May I ask the Hindus why in the days of the Dussehra festival the Mahant of Buddha Gaya sacrifices innocent animals in the name of religion, should not he be first asked to stop killing? Is it not a fact that practically all over India millions of innocent animals are killed? Why should not the Hindu try to stop this before asking the Buddhists who do not kill, if the former really want to say that they are followers of Buddha in this respect. Some Buddhists may offer fish curry, but what about the Hindus offering innocent and helpless animals? Let us compare with an impartial mind which is better. The great pillar

of Sanatan Hindu Dharma like H. H. the Maharajadhiraj of Durbhanga should be asked whether it is right to kill animals in the name of religion. Will the Hindus allow the Buddhists to take part in the management of

APPEAL TO THE HINDUS FOR JUSTICE AND TRUTH.

It is a great shame for all Hindus that they should allow an individual Saivite Mahant to control the greatest Buddhist shrine. Is it just and right? It is a great surprise that some Hindus do not raise objections against the forcible occupation by an individual sectarian non-Buddhist Mahant of a temple erected in memory of Lord Buddha, the only Teacher of, and revered by, the whole Buddhist world of 500 million Buddhists. No Hindu can control any Moslem or Christian shrine by such an undesirable means. This is a great injustice to Buddha, Buddhism and to one-third of the world population, which follows Buddha and Buddhism. So long as the Hindus, not to say of an individual non-Buddhist Mahant will keep control over the greatest Buddhist temple, the whole world will look down upon the Hindus and say that there is great injustice in India. Therefore I pray that each member of the Indian National Congress and the Hindu Mahasabha should take interest in this matter and do justice to Buddha and Buddhists. When the Indian National Congress demands complete Swaraj from the British Government which is due to the Indians, why should not the Congress too do justice by giving the transfer of the Buddhist temple to the Buddhists? We find in our own Hindu Scriptures that India was a great fount of justice and truth, but at present I see with regret the groundless obstacles placed in the sincere and just attempt to give over complete management of this greatest Buddhist shrine to its legitimate custodians. If any one wants justice from the other, the former should first deal justly with others. In the Khilafat Movement days, the Hindus helped the Khilafatists, in the Akali Movement days they helped the Akalis, why should not the Hindus help the Buddhists to regain their holiest shrine?

The question is one of pure justice. If the Hindu Mahasabha will fail to do justice to the Buddhists, there is no doubt that the Buddhists will be morally affected, and be far and far away from it. If it be the aim of the All-India Hindu Mahasabha that all the people of the different religious communities should give equal treatment to one another and live amicably with one another, then it should give justice and equal treatment to Buddhism and Buddhists also, and allow the latter to have full management of their holiest shrine.

Therefore, let us, the Hindus, with our usual sincere and justice-loving heart, assure the Buddhists of our unanimous opinion that we will give complete transfer of the Buddhist temple to them. Let us be also assured that they will allow the Hindus to worship Buddha freely as they should do to Buddha and that neither the Buddhists nor the Hindus will offer fish or meat before the Buddhist statues. I further appeal to all sincere Hindus that they should criticise the Report and support impartially the Buddhist claim for complete management of the Buddhist temple which is justly due to the Buddhists.

(Sd.) SWAMI SACHCHIDANANDA SARASWATI.

CALCUTTA,
1st February 1926.

BOOK REVIEW

EPIGRAPHIA INDICA (January 1925 : Part I Vol. 18)
Editor—RAO BAHADUR H. KRISHNA SASTRI, B.A.

(Published under the authority of the Govt. of India)

This unnumbered certainly maintains the good reputation of this quarterly. Its contents are (1) Kondanaguru Grant of Indrarman by Prof. E. Hultzsch Ph.D. of Halle (Germany) (2) Bahur Plates of.....Nripatunga Varman by the same Prof : (3) An Inscribed Relic Casket from Kurram by the late pandit V. Natesa Aiyar B.A. (Patna). (4) Kanyakumari Inscriptions of Vera Rajendra Deva by the late T. A. Gopenath Rao M.A.

The first two articles respectively relates to grants by Chalukya and Pallava kings in the province of Madras to Brahmans in the 10th Century after Christ and as such are of value to students of Tamil civilisation of the South. The fourth article on Kanya-Kumari (Cape-Comorin) Inscriptions is historically of first rate importance containing as these having been deciphered from 4 stone pillars under exceptionally difficult conditions) do a complete list of the powerful Chola kings of the south. Their conquering forces subjugated even Kalinga in the North. The inscriptions contain many pieces of information hitherto unknown to history. But far and away the important contribution in this number is the 3rd article on the Relic casket of Kurram. As our readers may be

aware, Kurram valley is in the Frontier circle near Pashawar. The Relic casket is almost perfect in every detail and has the appearance of a miniature stupa with its harmika and umbrellas. The exact find-spot is unknown. It was given as a present by a villager to one of the sons of the Nawab of Landi Yarghazo while he was Tahsildar of Kurram.

The Relic, which this copper casket, 18 inches in height, was meant to enshrine were, are bodily relics of the divine Sakya-muni.

The inscription on the casket consists of four lines of Kharosthi-script punctured, as in the case of the Kanishka casket, from Shah-ji-ki-dheri on the four sides of its square base. The letters are of the elongated and cursive variety of the Kushan period. The language is Prakrit and of the variety peculiar to western Punjab and the N. W. Frontier of India which constituted the ancient kingdom of Gandhara.

The inscription records the enshrinement of the bodily relics (Sarira) of the Holy Sakyamuni in the sacred shrine (Gaha?) belonging to the Sarvasti-vadin sect in the year 21 (?) on the 20th day of the tenth month, Asvina, in the territory of Varmayasas son, the king of Ruubhumi, in Uttarasena as well as the summary doctrine of causes and affects.

2. The Buddhist Chronicle (Unduwap number Vol. V: No. 7 December 1925). It is a monthly magazine of great value to the Buddhistic and non-Buddhistic population of the world as by means of erudite articles from learned writers it seeks to explain the first principles of Buddhism as well as to point out the improvements necessary to be made in the method of educating the Buddhists whereby Buddhistic revival may proceed vigorously. All its articles (15 in number) are readable and amongst them we beg to draw the attention of the public to four of them (1) Buddhist education of to-day by Miss E. K. Cook F. R. G. S. (2) The Rationality of Buddhism by Rev. Louis Grieve (3) Golden age of Indo-Javanese Art by Prof. J. P. Vogel and (4) The numerical sayings by Mr. A. D. Jayasundera.

3. The Buddhist World (Vol. 2 No. II of November 20th 1925 a monthly journal published by the United Young Men Buddhists' Association of Hawaii).

The ideal of this journal and that of the publishers is Buddhistic revival in the West. We wish the venture every success and offer the organisers our sincere support. Hawaii and India the birth land of Lord Buddha are united in holy friendship and co-operation because of the faith of that Grand old lady Mrs. Mary Foster who has done immense service

for the revival of Buddhism in India by her queenly donations to the Maha Bodhi Society for the erection of the Calcutta Vihara.

4. The Blessing (No. 5) Edited by Dr. Cassius A. Pereira.

It was at one time a monthly journal but it is now a journal which will have 12 issues bearing no monthly designation because the monthly scheme could not be maintained owing to the difficulties of translation and certain personal reasons of the Editor. The present number contains a translation of Appanaka Suttanta No. 60 (The Incontrovertible Doctrine). The Editor was obviously bestowed great pains to the work of translation which is lucid and powerful. The subject matter is of such interest that the number is well worth a perusal. By a little adaptation of the ideas to the present conditions and by reading in present examples in place of the old and the obsolete the doctrine will be seen to be one of great value and application at the present day and the present condition.

The Editorial notes are very useful. We wish this painstaking publication of loving devotion to the Cause of Buddhism every success.

N. B.—For want of space we have held over till next month the reviews of "Japan", and "the Journal of the Behar Orissa Research Society".

S. C. M.

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*“ Lord Buddha, on thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate ?”*

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चरथ भिक्खवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेथ भिक्खवे धम्मम् आदि कल्लाणं सज्जे कल्लाण
परियोसान कल्लाणं साधयं सव्यञ्जनम् केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbana of the Buddha Sakyamuni will be held on the 26th May, 1926 in LONDON, at the Sri Dharmarajika Vihara, Calcutta, Mrs. Foster Hall, Madras and also at the holy places sacred to the Buddhists, viz., Kapilavastu, Buddhagaya, Benares, and Kusinara.

The Executive committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon and India would send their contributions to the Honorary Treasurer, Maha Bodhi Society, 4/A College Square, Calcutta.

THE ANAGARIKA DHARMAPALA,
General Secretary,
M. B. S.

TO A BUDDHA SEATED ON A LOTUS

Lord Buddha, on Thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate?
What peace, unravished of our ken,
Annihilate from the world of men?

The wind of change forever blows
Across the tumult of our way,
To-morrow's unborn griefs depose
The sorrows of our yesterday.
Dream yields to dream, strife follows strife,
And Death unweaves the webs of Life.

For us the travail and the heat,
The broken secrets of our pride,
The strenuous lessons of defeat,
The flower deferred, the fruit denied,
But not the peace, supremely won,
Lord Buddha, of Thy Lotus-throne.

With futile hands we seek to gain
Our inaccessible desire,
Diviner summits to attain,
With faith that sinks and feet that tire ;
But nought shall conquer or control
The heavenward hunger of soul.

The end, elusive and afar,
Still lures us with its beckoning flight,
And all our mortal moments are
A session of the Infinite.
How shall we reach the great, unknown
Nirvana of Thy Lotus-throne?

Mrs. Sarojini Naidu.

EVOLUTION FROM THE STANDPOINT OF BUDDHISM

Buddhism is the oldest of historic religions. Brahmanism is an aristocratic cult for the twiceborn with rituals and ceremonies requiring a specialized priesthood to worship the different gods of the Brahmanic pantheon. The two lower castes are not recognized by the Brahmanical priesthood. Zoroastrianism is also a specialized cult admitting only the born Zoroastrian. It is like Judaism seeks no converts. Brahmanism too is not seeking converts, and the Vedanta whose chief exponent was Sankaracharya admitted no low caste within its pale. Vedanta in America is a kind of hybrid which is unrecognized by the orthodox pandits of India. Jainism is too ascetic to become a universal religion ; Confucianism and Taoism both products of China are not made for universal consumption, and Shintoism is only for the native of Japan. The three universal religions are Buddhism, Christianity and Islamism. The elements of universalism are found in the Dhamma promulgated by the Sakya Prince Siddhartha, who 2514 years ago became the all-enlightened Buddha, "the Teacher of gods and men" as He is known to the Buddhists. The golden mean avoiding the extremes of asceticism and sensualism was the ethic that the Buddha showed to the people of India without distinction of creed and sex and colour and race. The western world came to know of Buddhism after the British had established themselves in India and Ceylon. The missionaries who had gone to Ceylon to preach the Religion of Jesus were the first to study popular Buddhism, and the first scientific exposition was given to Europe by Eugene Burnouf, the French Oriental scholar. Max Muller, Sir Edwin Arnold, Rhys Davids, presented Buddhism in the ethical form. They understood only the theory of Buddhism, not the practical application of its moral code in the Buddhist countries of Ceylon, Burma, Siam, Japan, etc. Buddhism is the religion of the masses in Ceylon, Japan, Burma, Siam, Cambodia, Tibet, Mongolia, Manchuria, Arakan, Chittagong, Sikkhim, Bhutan,

and Nepal. India ceased to be Buddhist since the conquest of India by the Moslem invaders 800 years ago. The colleges, universities, libraries, great temples of exquisite beauty and the stupas 200 feet high were all destroyed by the vandals who were enemies of aesthetic art. After a suspense of seven centuries the Buddhists of Ceylon and Burma have started an organization called the Maha Bodhi Society which is doing good work since 1891 and there is every hope that Buddhism will again return to its birthplace to ameliorate the conditions of the teeming millions who are sunk in the mire of ignorance and slavery. Brahmanism ignores the low born, but the Buddha in His great mercy admitted them all into the sacred Order of monks known as the Sangha. The holy monks wearing the yellow robe crossing the mountains and seas went to distant lands and converted the people to the Good Law of universal love and created a Greater India, with Buddhagaya and Benares as the centres of the great Faith.

The teachings of the Buddha are very little known in the west, and now that science is making great strides it is proper that the Americans should know of the attitude that the Buddhist takes regarding the Darwinian exposition of the origin of species. Buddhists are taught not to believe dogmas and unscientific beliefs, and that belief that does not rest on the basis of the immutable law of cause and effect is rejected as unscientific. In the Digha Nikaya, Suttapitaka, in the discourse called Aggañña sutta, the Buddha enunciated the views of the ancient Aryans on the Evolution of Species in opposition to the Brahmanical view which posited a creator in the person of the Creator Brahma. The Brahman view is that Brahma created the Brahmans from his mouth, the Kshattriyas from his arms, the Vaishyas from his knee, and the Sudras from his feet. The Buddhist view is that the universe goes through a universal destruction after each maha-kalpa, which has twenty minor kalpas, and the duration of a kalpa is expressed in a story of the rock which is a league in width and a league in length,

and an angelic being once in a hundred years comes down and sweeps the rock with a silken garment, and the time that is taken to wear away the rock is the period of a kalpa. The number of solar systems (cakkavala) is beyond calculation, the number of habitable worlds is (ananta) endless and the number of loka dhatu is also beyond computation, and the meaning of loka dhatu is ether elements which go to make up the future solar systems. In a sutta it is said that one billion world systems are in spiritual touch with this world of ours, and it is possible to transmit our spiritual thoughts to them if we are pure in mind and body. Physical eyes have not the power to see spiritual beings, and the Rishis of ancient India by a psychical process discovered the way by thought illumination to extend the vision to distant spheres. This process of sublimating the sense organs is practised by the adepts who for a number of years learn the science of Iddhi. Countless millions of years ago the earth became habitable for men and animals, and sentient living beings came to this earth from another world. Man was at the beginning of the world sexless, and after long periods differentiation of sex took place. The earliest human beings before the sex differentiation took place had spiritual bodies, and by their own glory they illumined the earth. When they had shown desire to eat the food that was produced from the earth and had eaten it their spiritual nature disappeared and became materialized. Darwinian evolution is more acceptable to Buddhists than the Genesis theory of the mud man created by a deity who had agricultural tendencies. The necessity of a creator is not felt in as much as the cosmic process continues from eternity and man had for untold ages a human ancestry. Each one had a human father, and the latter had a father and he had a father, ad infinitum, and from kalpa to kalpa man can trace a human ancestry. For a hundred years one may go on counting the evolutions and devolutions of the cosmic universe but the

beginnings could never be reached. In the Light of Asia by Edwin Arnold we read

“Our Lord attained *abhidjñā*—insight vast
Ranging beyond this sphere to spheres unnamed,
System on system, countless worlds and suns.”

Book the Sixth.

Biology became a recognized science in the west only in the second or third decade of the nineteenth century, while the Buddha taught the biological view of life 2500 years ago showing how the consciousness associates itself with the germ cell in the mother's womb, and how evolution takes place week after week of the germ until it assumes the human form. The last thought of the dying man ceases only to be reborn by the force of karma in another life in the germ cell brought into existence by sexual contact of the parents. The rebirth of consciousness is explained in the Abhidharma books, which are still sealed to western scholars. The Buddhist teachings on mystic psychology are of profound interest, but nihilism, sensualism and materialism are stumbling blocks to a proper understanding of the subject. The mystic psychology of Buddhism deals with the supercosmic. It explains the never ending evolution of the human mind life after life. The gods are not eternal. They are born and after millions of years they die and are reborn again, and the process goes on from kalpa to kalpa. Why are congenital idiots, the feeble-minded, deaf, dumb, insane born? Theology says that the present human being was created for the first time and after death he either goes to an eternal heaven or an eternal hell, and this monstrously unjust interpretation of human evolution keeps millions upon millions in a state of animality. Man by his previous good karma reaps the reward here on this earth, and those who suffer reap the fruits of the evil that they had sown in the past. We reap here what we had sown, and what we sow here we shall reap in the next life or in after lives. Karma, Rebirth and Nirvana are the fundamentals that the

Buddha enunciated for the welfare and happiness of intelligent people who are not bound by the fetters of *rituals*, *asceticisms*, *soul theories* and *nihilistic doubts*. Every thought when associated with the good is a potential karma-seed which gives good fruit in an after life, and every thought associated with lust, stupidity or anger becomes a potential karma for evil in after life, and sometimes in this life. Death-bed conversion is a Buddhistic doctrine incorporated into the dogmatic theology of other religions. A murderer can be transformed into a saint if he sincerely repents and avoids doing evil as we see in the story of the robber Angulimala. Karma done under the influence of wisdom belongs to the supercosmic realm, and karma done under the influence of nescience belongs to the cosmic realm. The angels fell, and the son of god has to come down to die for the sins of others—are explained in Buddhist psychology. Satan according to theological dogmatics is to suffer eternally, but according to Buddhist psychology one day he too will be saved. Both heavens and hells are not permanent, only Nirvana is permanent, and the vision of Nirvanic happiness can be first realized here in perfect consciousness, provided the aspirant can give up low desires and attune his mind in the sublime states of perfect charity, perfect love and perfect wisdom, love of solitude, renunciation and selfabnegation. Selflessness is the panacea to realize the happiness of Nirvana. The atom is changing, the universe is changing, the human body is changing with lightning rapidity, consequently there is nothing to call mine in the cosmic plane. *I, you, me* are expressions in the cosmic plane, in the supercosmic plane these expressions have no meaning. Compassion is needed to acquire supernal wisdom to realize Nirvana. The westerners can gain celestial happiness but never the supreme happiness of Nirvana because they do not cultivate the divine quality of mercy to animals. According to the teachings of the Blessed One there is the conditioned and the unconditioned. The latter belongs to the plane of *asankhata*, beyond calculation, and Nirvana belongs to the

unborn and Uncreated, and to the category of the uncreated belongs akasa, ether space, and at each maha-kalpic destruction every thing material is reduced to cosmic dust. The heavens up to the ābhassara world are destroyed, and after a long period extending to a minor kalpa, the reconstruction of the solar system begins in slow degrees. There is only one in the universe who is able to solve the cosmic problem, and such a one is called an omniscient Buddha, and the Buddha Gautama whom the Buddhists accept as the Teacher of gods and men, became Buddha because of His absolute selfsacrifice for the good of Humanity for many million incarnations extending to four maha-kalpas and He found out that man suffers because of his ignorance of the Four Sublime Truths, which show the existence of suffering, pain, misery, grief, lamentation, despair in the cosmic process. Enlightenment alone can bring happiness which is eternal. The gods too are ignorant, because of their ignorance they repent and show vengeance and they have their desires to receive worship from man. Ignorance and foolish desires are the causes that produce suffering in the mind of man. Why does the consciousness of man come into being? Why should there be old age, disease and dissolution of the body on this earth? The creation theory does not solve the problem of human misery. We have to remove the causes of human misery, and no God has explained the method. The Prince of Kapilavastu by His great renunciation and absolute selfsacrifice found the cause and the destruction thereof. The rebirth of the human consciousness is explained fully in the mystic manual called the Visuddhimagga. This earth is full of half-insane people, who bring all the misery into existence. The twelve causes which produce death, disease etc. are given in the Pali books, and their solution is also shown. Mystic transcendental illumination is necessary to destroy the ignorance which envelopes the human mind. Religions are puppet shows to satisfy the ignorant mind. The earth is several thousand million years old, and it is not a satisfactory explanation to say

that the human entity as an individuality had only one existence on this earth. Where is the justice in the doctrine when we see so many millions of insane, ignorant, feeble-minded, deaf, dumb, crippled, blind, suffering from incurable diseases on this earth, and the semisavage, half-animal people of Africa? Are they all to go after death to an eternal hell-fire? The enlightened mind revolts at this monstrous injustice. The scientific doctrine of Cause and Effect is immutable and its corollary the doctrine of *Karma* and *vipaka*, explains the deficiencies of theological dogmatics, invented by unscientific men of the past. Fundamentalism and Evolutionism as enunciated by Darwin are both insufficient to satisfy human aspirations. Ceremonial religion and rituals are only for the muddle-headed.

We are not isolated on this earth, but are companions of angelic beings who have their habitations in starry realms. Analyse and you will see that the Creator gods of man-made religions had their habitations on the back part of some mountain in some arid region, and the promulgators of religions were not philosophers or scientifically trained. Truth can be fearlessly declared in countries politically independent, and a subject race can produce no truth-declarer because of the prison that awaits him.

The Buddha enunciated the truth of human freedom to a people politically free, when India was the beacon light of the then civilized world. Those truths are to-day hidden from the public gaze, and all religions to-day are in the possession of moral degenerates who love money more than Truth and Righteousness. Without mercy to all living beings there can come no wisdom to the human mind. We pray for our daily bread, and to whom can the cattle and the innocent animals who do no harm to man pray? The gods are helpless to help the helpless.

THE ANAGARIKA DHARMAPALA.

THE NUMERICAL SAYINGS

(Continued from March issue, page 144.)

(7) FUTURE FEARS (a)

There are, brethren, these five (kinds of) future fear, considering which it is but proper for a brother, who dwells in the forest, diligent, ardent and resolute, to live for the purpose of attaining the unattained, acquiring the unacquired and realising the unrealised. What five?

Herein, brethren, a forest-dwelling brother thus reflects : 'I am indeed living alone in a forest, living alone in the forest either a snake may bite me, a scorpion may bite me or a centipede may bite me ; I may then die of it and it may prove a danger to me. Well then, I shall make an effort to attain the unattained, to acquire the unacquired and to realise the unrealised. This, brethren, is the first kind of future fear and so forth as before.

Then again, brethren, a forest-dwelling brother thus reflects : 'I am indeed living alone now in a forest, living alone in the forest. I may either stumble and fall down, the food eaten may make me ill, my bile may get upset, my phlegm may get agitated or cutting pains may arise ; I may then die of it, and it may prove a danger to me. Well then, I shall make an effort to attain the unattained, to acquire the unacquired and to realise the unrealised.'

This brethren, is the second kind of future fear and so forth.

Then again, brethren, a forest-dwelling-brother thus reflects : 'I am indeed living alone now in a forest, living alone in the forest. I may meet beasts of prey, whether a lion, a tiger, a panther, a bear or a hyena and they may deprive me of life ; I may then die of it, and it may prove a danger to me. Well then, I shall make an effort to attain the unattained, to acquire the unacquired and to realise the unrealised.'

This, brethren, is the third kind of future fear and so forth.

Then again, brethren, a forest-dwelling brother thus reflects : 'I may meet with young men who have committed theft and those who have ; and they may deprive me of life' and so forth as above.

This, brethren, is the fourth kind of future fear and so forth.

Then again, brethren, a forest-dwelling brother thus reflects : 'I may meet with fairy demons and they may deprive me of life' and so forth. This, brethren, is the fifth kind of future fear and so forth.

Verily, brethren, there are these five kinds of future fear, considering which it is but proper for a brother who dwells in the forest, diligent, ardent and resolute, to live for the purpose of attaining the unattained, acquiring the unacquired and realising the unrealised.

(8) FUTURE FEARS (b)

There are, brethren, these five kinds of future fear, considering which and so forth as above. What five?

Herein, brethren, a brother reflects thus : 'I am now, indeed, a young man with jet-black hair, endowed with auspicious youth and in the first stage of life ; verily there will come the time when old age will touch my body, and being thus overcome by age, it will not be easy to ponder the Buddha's teaching, and not easy to resort to solitary dwellings in forest-jungles ; before that disagreeable, unpleasant and undesirable condition comes, well then I shall cautiously make an effort for the purpose of attaining the unattained, acquiring the unacquired and realising the unrealised ; endowed with this virtue I shall even when old live in ease.'

This, brethren, is the first kind of future fear considering which and so forth.

Then, again, brethren, a brother reflects thus : 'I am free from ailment, free from illness and endowed with a good digestion, I feel it neither too cold nor too hot and I am moderately fit for exertion. Verily there will come a time when

illness will touch my body and being thus overcome by illness it will not be easy to ponder the teaching of Buddha, and so forth as above.

This, brethren, is the second kind of future fear considering which and so forth.

Then again, brethren, a brother reflects thus : 'Now indeed there is plenty of food, crops are abundant, alms-food is easily got and it is comfortable to live by begging and gleanings ; Verily there will be a time when food will be scarce, crops will be scanty, alms-food will be hard to earn and to live by begging and gleanings will be difficult ; during such famine indeed people will flock to where food is plentiful and there live in society and abide or added ; living thus in society and in crowd it will not be easy to ponder the teaching of the Buddhas' and so forth.

This, brethren, is the third kind of future fear considering which and so forth.

Then again, brethren, a brother reflects thus : 'Now indeed men are harmonious, friendly and free from dispute, (mix) like milk and water and dwell beholding on one another with pleasant looks ; verily there will be a time when there will be fear of inroads of savage tribes, and the country-folk mounting their carts drive here and there ; there being such fear people will seek places of safety, and live in society and abide in 'crowd' and so forth.

This, brethren, is the fourth kind of future fear considering which and so forth.

Then again, brethren, a brother reflects thus : 'Now indeed, the order is reconciled, friendly and free from contention, of one mind and dwells in ease ; verily there will come a time when there will be dissension in the Order from some cause, when there is disunion in the order it will not be easy to consider the teaching of the Buddhas' and so forth as above.

This, brethren, is the fifth kind of future fear considering which and so forth.

Verily, brethren, there are these five kinds of future fear and so forth as above.

(9) FUTURE FEARS (c)

There are, brethren, these five future fears, not yet arisen but which will arise in the future. You should know them, and having known you should strive to get rid of them. What five?

There will be, brethren, in the future time brothers uncontrolled in body, unpractised in virtue, uncultured in mind and undeveloped in insight, themselves uncontrolled in body, unpractised in virtue, uncultured in mind and undeveloped in insight they ordain others, but they will be unable to train them in the higher morality, in the higher thought and in the higher insight ; they also will become uncontrolled in body, unpractised in virtue, uncultured in mind and undeveloped in insight ; and they being themselves uncontrolled in body and so forth in their turn ordain others, but they also will be unable to train them in the higher morality and so forth. Verily, brethren this is the pollution of the *Vinaya-Saṃvara*—*Vinaya* is control of body and speech due to the pollution of the Dhamma, *Samatha* and *Vipassana*—‘concentration and insight,’ and the pollution of the Dhamma due to the pollution of the *Vinaya*. This brethren, is the first (kind of) future fear and so forth.

Then again, brethren, there will be in the future time brothers uncontrolled in body etc., being uncontrolled in body etc., they will give help to others, and will be unable to train them in the higher morality etc., they will also be uncontrolled in body etc.; being themselves uncontrolled in body etc., they give help to others, and they also will be unable to train them in the higher morality ; consequently the others will be uncontrolled in body etc., Verily, brethren, thus is the pollution of the *Vinaya* on account of the pollution of the Dhamma.

Then brethren, there will be in the future time, brothers uncontrolled in body etc., being uncontrolled in body etc., they preach the higher doctrine and discourses of exultation,

fall into evil action and will not rightly understand. Verily, brethren, thus is the pollution of the Vinaya on account of the pollution of the Dhamma, and the pollution of the Dhamma on account of the pollution of the Vinaya.

This, brethren, is the third kind of future fear and so forth.

Then again, brethren, there will be in the future time brothers uncontrolled in body etc., being uncontrolled in body etc., whatsoever discourses there are uttered by the Tathagata, profound and with deep meanings, hyper-cosmic and relating to the void (of soul) when such are uttered they will not listen properly, will not lend the ear, will not apply the mind to understand, and will not consider such teachings as worthy to be learned *uggahetabbam pariyāpunitabbam*—(curious use of the singular for the plural) and mastered whatsoever discourses there are composed by poets, songs, beautiful vowels, beautiful consonants, profane stories or (more) words of the disciples, when such are uttered they will listen properly, will lend the ear, will apply the mind to understand, and will consider such teachings as worthy to be learned and mastered. Verily brethren, thus is the pollution of the Vinaya on account of the pollution of the Dhamma, and the pollution of the Dhamma on account of the pollution of the Vinaya.

This, brethren, is the fourth kind of future fear and so forth.

Yet again, brethren, there will be in the future time brothers uncontrolled in body etc., being uncontrolled in body etc., the elders will become luxurious, lax, controlled the hindrances *Oḷḷamaṇe nivaranaṇi* (comy) and freed of the yoke of solitude, will not make an effort to attain the unattained etc., and future generations will become their imitators. They also will become luxurious, lax, controlled by the hindrances and freed of the yoke of solitude and will not make an effort to attain the unattained etc., Verily, brethren, thus is the pollution of the Vinaya on account of the pollution of the Dhamma,

and the pollution of the Dhamma on account of the pollution of the Vinaya.

This, brethren, is the fifth kind of future fears and so forth.

Verily, brethren, there are these five kinds of future fear still unarisen but which will arise in the future. You should know them and having known you should try to get rid of them.

(10) FUTURE FEARS (d)

There are these five kinds of future fear still unarisen and so forth as above. What five?

There will be, brethren, in the future time, brothers who desire what is good in a robe, being desirous of what is good in a robe they will forsake the habit of wearing rags, will give up dwellings in forest-jungles and solitary dwellings, visit villages, townships and large cities and begin to reside therein ; owing to robes they will fall into manifold improprieties.

This, brethren, is the first kind of future fear and so forth.

Then again, brethren, there will be in the future, brothers who desire what is good in alms-food, being desirous of what is good in alms-food they will forsake alms-food, will give up dwellings in forest-jungles visit villages, townships and large cities and begin to reside therein, seeking with the tip of the tongue the finest quality of taste ; owing to alms-food they will thus fall into manifold improprieties.

This, brethren, is the second kind of future fear and so forth.

Then again, brethren, there will be in the future, brothers who desire what is good in dwellings, being desirous of what is good in dwellings they will abandon the habit of dwelling at the foot of trees, will abandon forest-dwellings and solitary dwellings, and resorting to villages, townships and large cities begin to reside therein ; owing to dwellings they will thus fall into manifold improprieties.

This, brethren, is the third kind of future fear and so forth.

Then again, brethren, there will be in the future time,

brothers who will dwell in association with nuns, probationers and novices (among nuns) where there is such association, brethren, this will result viz: either they will lead the holy life without finding any delight therein, or will commit some foul offence or forsaking the training will fall back into the layman's life.

This, brethren, is the fourth kind of future fear and so forth.

Then again, brethren, there will be in the future time, brothers who will dwell in association with the attendants and the novices, and when indeed brethren there is such association this will result viz: they will engage in storing up material for food, and in gross occupations such as tilling the soil and raising vegetables.

This, brethren, is the fifth kind of future fear and so forth.

Verily, brethren, there are these five kinds of future fear still unarisen and so forth.*

(Chap. VIII : On the Warrior ends).

A. D. JAYASUNDARE.

BOGUS ARAHATS

At the time when the Lord Buddha began His mission of preaching the Arya Dharma there were in the Gangetic Valley six public Teachers of Religion calling themselves Arhats. They were Purana Kassapa, Makkhali Gosāla, Ajita Kessakambala, Pakuda Katyāyana, Sanjaya Belattiputta and Niganta Nathaputta. What they taught may be learnt by reading the Samannaphala sutta of the Dighanikaya. The Lord Buddha proclaimed His Doctrine of the Four Supreme Truths and showed the Middle Path avoiding the extremes of Sensualism

* These four prophetic discourses contain the twenty kinds of future danger to the *Sasana*, which are now becoming exemplified to an alarming extent.

and painful Asceticism. The Path of Wisdom is for the noble born pureminded selfless Brahmachari, culminating in the consummation of the fruits of holy Arhatship. The Middle Path consists of the eightfold qualifications of Right Insight into the four supreme Truths, Right Inclinations, Right Speech, Right Acts, Right Professions, Right Effort, Right Analysis, Right Illumination. The four Supreme Truths are : that there is pain, sorrow, misery, lamentation, despair where the five Skandhas come into existence ; that the Cause of the renewal of the five Skandhas is Egoistic desire for sensual enjoyments ; that there is a cessation of the formative process of the five Skandhas ; that there is the path which leads to peace and enlightenment and perfect happiness.

There are other principles which the disciple has to observe, viz. the fourfold method of strengthening the Memory ; the fourfold Effect to destroy the evil and develop the good by strenuousness ; the fourfold foundations of obtaining psychic enlightenment whereby the Disciple could master over nature's forces ; the five principles of psychic power ; the five principles whereby psychic powers can be obtained ; the seven principles of supreme enlightenment ; and the supreme eightfold path. The five elementary ethics which every one who wishes to advance in the path of spiritual enlightenment has to observe are Saddhā (faith), Sila (perfect morality), Suta (proficiency in the sacred Pali scriptures) Chāga (selfdenying charity), and paññā (supernal wisdom). The Arhats in the dispensation of our Buddha had already completed their training in the periods when the previous Buddhas had established the Law of Righteousness leading to Nirvana. Each Buddha in a way prepares disciples to attain Arhatship under a future Buddha. The Buddhas and Pratyeka Buddhas required four asankheyya and two asankheyya kalpas respectively to attain to the great office. The Pratyeka Buddhas have the wisdom of the Perfect Buddhas, but as they had not given the full period for the practise of the Ten Paramitas, they are unable to preach the Dhamma in its fullness as the Perfect

Buddhas. Moreover there can be no more than four or five Buddhas for each kalpa, and in some kalpas no Buddhas appear, such kalpas are called *Buddha sunya* kalpas. No Pratyeka Buddha can appear when a Perfect Buddha is preaching the Sri Saddharma to Humanity and to the angelic beings of the spiritual worlds. Each of the Arhats has to practise the ten paramitas for one asankheyya kalpa, and those that are destined to become Arhats are called *paschima bhaviṇa satvas*, who by the potency of their Karma cannot but attain Arhatship in this dispensation, and all the destined individuals have attained Arhatship within the thousand years after the parinirvana of the Lord Buddha. But in this dispensation which has still to run it is possible to attain the state of Anāgami for another five hundred years and then there will be no Anāgamis. Then comes the time for the Sakadagamis and Sotapannas the former within a period of thousand years can reach the fulfilment of their cherished desires by observing the supreme eightfold path, and then the Sakadagami disciples cease to exist, and the final period of the last one thousand years it is said only the state of Sotapannas can be realized and at the termination of five thousand years the Religion of the Gautama Buddha shall be at an end, and then will take place the Dhātu Parinirvana.

The highest place in the spiritual world is given to the holy Arhats who have destroyed completely Ignorance (*avijjā*) and (*Tanha*) the creative desire which binds the mind to *samsāra*. The Arhat has also destroyed completely the ten (*sanyojanas*) fetters of (*sakkāyadiṭṭhi*) egoism, doubt (*vicikicchā*), (*silabbataparāmasa*) undesirable asceticism, (*kāmarāga*) desire for sensuous pleasures, (*patigha*) illwill, (*ruparāga*) desire for birth in the heavens of form, (*aruparāga*) desire for birth in the formless heavens, (*māna*) pride (*udhacca*), restlessness (*avijjā*) ignorance. The Arhat is free from the four intoxicants (*āsavas*), viz. *bhava*, *diṭṭhi*, *kāma*, *avijjā*; free from the seven *anusayas*—*kāmarāga*, *patigha*, *māna*, *bhavarāga*, *avijjā*, *Diṭṭhi*, and *vicikicchā*; free from the four *upādānas* of *diṭṭhi*, *attavāda*.

silabbata and kāma. The Arhat is full of faith, (saddhā) perfect in the retentiveness of memory (sati), full of strenuousness (viriya), perfect in the power of concentration of meritorious thoughts (samadhi), and perfect in supercosmic wisdom (paññā). He is above gods and men, and is worthy of their homage. He lives realizing the blissful state of Nirvana. He has no more work to do, and yet is willing to be of service to humanity. He is impartial, loving all alike, fearless and is not muddleheaded (four agatis). He is free from the three confusions (vipallāsas), viz. saññāvipallāsa, cittavipallāsa, and ditthivipallāsa, he is free from the four ganthas, free from the five nivaranas, is free from (sammohabbhinivesa) all speculative doubts regarding himself and the world, and has repudiated the belief in an Isvara, a creating Lord. Only an Arhat can know the Arhat mind, the Arhat mind is beyond the comprehension of the anāgāmi ; the sakadāgāmi has not the knowledge to comprehend the anāgāmi, and the sotapatti has not the knowledge to comprehend the wisdom of the three higher states. The arhat never poses himself as an Arhat, because only an Arhat mind can know the Arhat mind. He who says that he is an Arhat is only a pretender, and the Lord Buddha is most emphatic in His condemnation of the Bhikkhu who pretends to be an Arhat. Such a pretender is called a Mahāchōra in the Pali text, he is the greatest thief in the world. Those who are ignorant of the Arhat Dharma are being fooled by the charlatans who bamboozle them.

In the Suddhāvāsa brahmalokas there are beings who are called Arhanta brahmarajas. They were on earth known as anāgāmis, and after the death of their physical body they passed on to the Suddhāvāsa brahmaloka where they remain for many hundred kalpas, helping humanity, and at the end of the maha kalpa they pass on to the parinirvana state. These Suddhāvāsa brahmarājas help the pure minded altruists who work for the welfare of humanity. It is blasphemy for a layman or laywoman who still enjoying the pleasures of the sensuous realm, and some even living the married life, to

declare themselves as Arhats. The guardians of the Arhat philosophy shudder when imposters convicted of immoral living calling themselves Arhats mislead the world.

THE ANAGARIKA DHARMAPALA.

TRUTH THAT CANNOT DIE

(TUNE "O PARADISE" ANCIENT AND MODERN.)

How sweetly bloom the cherry trees
 Beneath the April sky !
But soon, too soon, their brightness wanes,
 For they must fade and die.
And all their petals bright
 Soon on the ground we find,
For while the world doth sleep
 There comes the midnight wind.
So is the heart that seeks for peace
 Within this world of strife ;
For many are man's woes below
 In this, our mortal life.
And when all seems delight,
 And hours of bliss we find,
Through our frail trees of life
 There blows the midnight wind.
'Tis true that mortal life is sad
 And quickly passes by ;
But still abides that ancient gleam
 Of Truth, that cannot die.
For when self's flower is dead,
 Its petals blown away,
We'll see the glorious Light,
 Nirvana's perfect day.

Dorothy Hunt.

HOW I BECAME A BUDDHIST

By Ernest Erle Power.

Few people in oriental countries can realize the difficulties which western people have to become acquainted with the teachings of the Buddha. Many there are who are dissatisfied with the prevailing Christian doctrines, but on looking about they find that other sects or religions more or less teach similarly unsatisfactory things. The result is that they either become atheists and total unbelievers or else remain more or less superficially connected with the religion they have been taught from their childhood, trying to overlook and condone the many unreasonable dogmas and baseless superstitions.

It is true that in recent years more books have been written on Buddhism than used to be the case, but these are either scholarly treatises which do not seriously influence the ordinary layman and are read by the scholar chiefly for intellectual reasons, or else they are unscientific essays on Buddhism published by students who display more enthusiasm than knowledge of the subject. There are very few books in Europe and America that are written by Buddhists with the aim of placing the Buddhist religion fairly and popularly before the average reader.

Becoming discontented with the religious views instilled into me when I was a child, I heard about Theosophy and for many years studied this system of thought, which certainly was an improvement over the narrow dogmatic notions of Christianity, Catholic and Protestant. It was through Theosophy that I became acquainted with Buddhism, but the way in which it was presented in Theosophical literature did not make me realize its supreme value and its uniqueness for the thought and religious devotion of mankind. I merely regarded Buddhism as one of the many religions given to humanity according to its needs at that particular period in history.

Towards the end of 1912 I was appointed Assistant Director of Exhibits at the San Francisco International Exposition which was to be opened in 1915. The time to be spent in preparing for this great enterprise was a severely strenuous one for all those who were engaged in its organization. Towards the end of 1913 I was very tired and needed a vacation. As I could be spared only for a short time I decided to make the best possible use of my few days' leave, put on my walking suit, packed up my sleeping kit, and, carrying this on my back in a knapsack, I set out for a ten days' walking trip. In order to start in the country instead of in the city of San Francisco I intended to take a train out of the city, and then begin walking. Going to the railway station I asked the clerk at the booking office which would be the first train to leave the station.

'Where do you want to go?' asked the booking clerk.

'I just want to get out of the city,' I answered, 'it doesn't matter in what direction, so a ticket by the first train out will do.'

The man looked at me somewhat curiously and gave me a ticket to a station perhaps twenty-five miles away from San Francisco, with the remark that the train was due out in about ten minutes.

On reaching the station marked on the ticket I somehow did not wish to alight. So I stayed in the train a couple of stations further up the line, paid my excess fare, and began to walk from a place called Pismo. This is situated at the seashore, and I walked along the beach for several hours until I began to feel hungry. I decided to look for a place where I could obtain some food. There were a few houses in the distance, so I directed my steps there, but as I came nearer I found that it was not a place where a restaurant or even a shop could be found where food was obtainable. A woman standing at the door of one of the houses told me that there were no shops of any kind there, and that they themselves went to the nearest village to get their supplies

once a week. 'But', she added, 'perhaps the old priest who lives in that house there can provide you with a meal.' She evidently thought I must be some sort of a tramp looking for charity.

I walked up to the building she had indicated. It was a house different from the rest, somewhat larger but less well kept. The door stood ajar. Getting no reply to my repeated knocks on the door, I boldly entered and called 'hallo', but nobody answered. Not to be daunted, I walked in further and knocked first on one door and then on another, until at the third door a deep voice replied 'come in'. Opening the door I was face to face with a little old gentleman, dressed in what was to me then a very curious attire. He asked what he could do for me and I stated my case. 'Certainly,' he said, 'we can give you something to eat if you are hungry.' 'Of course,' I added, 'I shall be very glad to pay for whatever food you give me. I am not a tramp, but only on a walking trip.' 'But we cannot take any money from you here', he replied, 'Why not?', I inquired. 'Because' he answered, 'this is a Buddhist monastery.' I realized that I had quite accidentally stumbled upon the *only* Buddhist monastery in the whole of the United States of America!

Needless to say that I spent the remainder of my vacation in the monastery and, before leaving, had taken pansil (panca sila) and had become a Buddhist.

But the most interesting sequel to this visit was that, in my talks with the old monk, the suggestion presented itself that an international Buddhist Congress could perhaps be arranged in connection with the San Francisco Exposition. This I managed to organize, and Buddhists from many parts of the world attended it in August, 1915. Amongst the delegate were two old Japanese monks who carried a peace message from the Emperor of Japan to President Wilson.

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE BOUDDHA STANDPOINT

(BY HARISATYA BHATTACHARYYA, M.A., B.L.)

I. PRAMANA.

Notwithstanding the theory of some of the eminent scholars of the West to the contrary, we have always maintained that Indian philosophical systems, rationalistic as they undoubtedly are, have a practical aim in view ; and for this reason, they may be looked upon as essentially positivistic systems as well. This practical tendency of the Indian thought is clearly perceptible in the Buddhistic logic, especially in its description of the *Pramāṇa*, otherwise called the *Samyak-jñāna* or Right Knowledge. The author of the *Nyāya-vindu* defines it thus :—

“All the fulfilment of human desires is preceded by Right Knowledge.....”

This shows that according to the Buddhistic thinkers, Knowledge is not something wholly abstract, hollow and useless for all practical human purposes but it is essentially useful in as much as the fulfilment of human desires depends upon it. This utilitarian view of Knowledge is emphasised by the *Jaina* philosophers also. *Prabhā-chandra*, for example says :—

“*Pramāṇa* enables one to appropriate what is good and discard what is bad ; hence it is Knowledge.”

Pramāṇa or Right Knowledge is generally considered with reference to its Fruit, Object, Nature and Number. The *Fruit* of Right Knowledge is ‘the fulfilment of human desires,’ as described above. This ‘fulfilment’ according to the Buddhist philosophers means ‘repudiating what is to be repudiated’ and ‘appropriating what is to be appropriated.’ Some Indian thinkers e.g., the *Jāinas* contend that besides the tendencies to appropriate the pleasant and discard the unpleasant, Right Knowledge may produce a third attitude in us viz., an attitude of ‘indifference’ towards objects which are negligible i.e..

neither pleasant nor unpleasant. *Dharmottara* controverts this doctrine in the following terms:—

“The objects of human desires are either what are to be ‘repudiated’ or what are to be ‘appropriated’ ; and there can be no third kind of objects. The objects which can be treated as ‘negligible’ are not those which are to be ‘appropriated’ and hence ‘negligible’ objects are included in the class of objects which are to be ‘repudiated.’ ”

Right Knowledge leads to the fulfilment of one’s desires by making him attend to the objects which are pleasant to him and discard what are not so. But what are these *Objects* of Right Knowledge? The Buddhist epistemologists point out that not all conceivable objects are the objects of Right Knowledge but only those which are characterised by *Artha-kriyā-kāritva*’ or practical efficiency. An object which can be attended to and utilised for our practical purposes is said to have ‘practical efficiency’ and only such an object can be the object of the *Pramāṇa*. Accordingly, water in a desert-mirage cannot be said to be the object of Right Knowledge ; for, water in a desert-mirage is an object which cannot be obtained and as such, cannot have any ‘practical efficiency’ for us. Doubt and uncertain apprehension arise when we fail to ascertain the exact nature of an object. The object of Doubt may be said to be a fact appearing both as existent and as non-existent. Consequently the object of Doubt cannot be regarded as the *Object* of valid Knowledge ; you cannot get and utilise a fact which is both existent and non-existent. As a matter of fact, every object which is of practical moment to us, has a definite ‘form,’ ‘place’ and ‘time.’ A conch-shell, for example, is always white : it has always this white ‘form’ (i.e., colour). A yellow conch-shell cannot thus be an *Object* of Right Knowledge. Similarly, Jewels have their ‘place’ of origin ; Jewels, originating in the hollow part of a tree, cannot be the *Objects* of the *Pramāṇa*. Brilliant sun-shine etc., are phenomena, found at the ‘time’ of the noon ; these at mid-

night are out of 'time' and consequently not the Objects of Valid Knowledge.

The *Pramāṇa* or Right Knowledge is described as *Avisamvādi Jñāna*, so far as its *Nature* is concerned. It is so called because it does not contradict its Object. The *Pramāṇa* 'yields' (*Prāpaṇa*) i.e., presents before us the Object as it is. This 'yielding' by the *Pramāṇa* does not mean that Right Knowledge produces or generates its object. It means simply that the *Pramāṇa* makes the knower 'attend to' (*Pravartaka*) the object. It should also be observed in this connection that Knowledge makes one 'attend to' (*Pravartaka*) the object only in the sense that it reveals to him or makes him 'observe' (*Pravartaka*) the object in which he is interested. Right Knowledge, according to the Buddhist thinkers, is (1) '*Prāpaṇa*,' (2) '*Pravartaka*' and (3) '*Pradarsaka*,'—in as much as (1) it 'yields' the object under observation, (2) makes the knower 'attend to' it and (3) 'reveals' its nature. These three are essentially one phenomena and are but three aspects of the self-same *Pramāṇa*. This Buddhistic view is apparently opposed to the theory of some thinkers, according to whom, the above three represent three different stages in the growth of Right Knowledge. The *Jāina* philosophers for example, recognise (1) *Avagraha* or grasp of undistinguished general feature, (2) *Ihā* or attention, (3) *Avāya* or determination and (4) *Dhāraṇā* or retention, as four stages in the development of *Mati-jñāna* or sensuous cognition. It may be said that, although analytically speaking, the *Jāina* distinction of stages may be defended, the Buddhist thinkers are right in regarding Knowledge as a homogeneous process, from the psychological standpoint.

The Buddhists by calling the *Pramāṇa*, *Samyak-jñāna* or Right Knowledge, are obviously opposed to the suggestion that Doubt, (*Samsaya*), Dream-consciousness (*Svapna-jñāna*) can ever be the *Pramāṇas*. Some of the thinkers of the *Mīmāṃsā* school urge that,

"The *Pramāṇa* consists in the knowledge of objects."

The *Chārvākas* too maintain that :

“The *Pramāṇa* is apprehension of objects.”

The Buddhists, on the contrary, contend that not all knowledge nor all apprehensions of the objects are *Pramāṇa* but only that Knowledge which is Right i.e., ‘uncontradicting’ (*Viśamvādi*) is the *Pramāṇa*. The Buddhist theory that the *Pramāṇa* consists in the Right Knowledge of the objects further implies that no object which is already known can be the subject-matter of the *Pramāṇa*. The *Pramāṇa* thus consists in the right apprehension of objects which were hitherto unknown (*Anadhigata*). This position of the Buddhist thinkers is criticised by the philosophers of the *Jāina* school, who point out that it destroys the *Pramāṇa*-hood of *Smṛiti* i.e., Recollection or Recognition which has for its matter an object, already perceived. The Buddhists, however, maintain that Recollection is not a *Pramāṇa* as it does not yield the knowledge of something unknown. The Buddhist theory with regard to *Smṛiti* is similar to that of all the orthodox philosophical systems of India. The *Jāinas* contend that the matter of Recollection is not exactly identical with that of the previous Perception and are, thus, like Reid opposed to the doctrine of Hobbes that the ‘idea’ of Recollection is :

“nothing but decaying sense.”

But the *Jāinas* are bound to admit with the Buddhists that an Idea and a Percept not unoften vary mainly in the degree of intensity and that the ‘object’ of both of them is substantially one and the same.

The Fruit of Right Knowledge, as described above, is the fulfilment of human desires. This means that Right Knowledge ‘reveals’ the nature of the desired object, ‘makes one attend to it’, and in a sense, ‘yields’ it. It is implied in the Buddhist theory that the Fruit of Right Knowledge is identical with the Nature of Right Knowledge. This is opposed to the *Nāiyāyika* contention that the Fruit is different from the Nature and to the view of the *Jāina* school that in some sense

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the Fruit of Right Knowledge is identical with its Nature and in some sense, different from it.

As regards the *Number* of the *Pramāṇas*, I may quote here some passages from a book of mine, recently published.*

“We may begin with the inconoclastic system of the *chārvākas*. Ridiculous as the position may appear, these Sophists are bold in their affirmation that the *Pratyakṣha* or the sensuous knowledge is the only valid knowledge that we can have. All forms of indirect knowledge including the *Anumāna* or inference are uncertain and unreliable, if not entirely invalid. Opposed to this notorious view of the *Chārvākas*, was the position of some of the Indian thinkers who admitted no less than 8 or 9 kinds of the *Pramāṇa*. These are :—

- (1) ‘*Pratyakṣha*’ or Sensuous Perception.
- (2) ‘*Anumāna*’ or Inference. We infer the existence of fire on the hill from the existence of smoke there.
- (3) *Sabdā* or Verbal Knowledge. A fact, for example is admissible because it is so written in the Scriptures.
- (4) ‘*Upamāna*’ or Analogy. We guess about *Gabaya* (a quadruped, similar to a cow in appearance) by observing in it some characteristics, similar to those in a Cow.
- (5) ‘*Arthāpatti*’ or Inference through the Method of Residue. It is given that *Devadatta* is a fat person ; it is also given that he does not eat anything during the day ; through *Arthāpatti*, we conclude that he takes meals at night.
- (6) ‘*Abhāva*’ or Knowledge of Non-existence. Direct perception gives us that there is a vacant piece of land before us ; it is through *Abhāva-Pramāṇa*

* *A Comparative Study of the Indian Science of Thought from the Jaina Standpoint.*

that we know that a pitcher does not exist before us.

(7) '*Sambhava*' or the Knowledge of parts from the knowledge of the whole and vice versa. The stock example is: *Khāri* (a measure of higher standard) includes *Droṇa* (a measure of lower standard).

(8) *Aitihiya* or Hearsay Knowledge. This gives us such informations as 'A demon lives in a certain tree' etc.

(9) '*Prātibha*' or Mysterious Apprehension. A certain poor man one morning suddenly feels that he would be a favourite of the Emperor that very day.

'It appears that if the *Chārvākas* excluded a good many sources of valid knowledge, these orthodox thinkers did unsystematically include within the category of the *Pramāṇas* psychoses which are not always the sources of valid knowledge. For, it is well known that we cannot in most cases safely rely on '*Aitihiya*' and '*Prātibha*,' hearsay evidence and personal apprehensions. Where these are reliable, they are based on either '*Pratyakṣa*' or '*Anumāna*.' '*Sambhava*' again, is clearly a form of inference. A *Jāina* commentator points out: '*Khāri* includes or consists of *Droṇa* ; because it is *Khāri* ; the italicised words indicate the *Hetu* of the implied inference which because of its immediacy is not consciously cognised. Hence the great *Mīmāṃsaka* scholar *Bhattacharya* and the *Vedāntins* refuse to admit '*Sambhava*' '*Aitihiya*' and '*Prātibha*' as special sources of valid knowledge and regard '*Pratyakṣa*,' '*Anumāna*,' '*Sabda*,' '*Upamāna*,' '*Arthāpatti* and '*Abhava*,'—these six only as the *Pramāṇas*. *Prabhākara*, another illustrious scholar of the *Mīmāṃsaka* school rejected, however, the claim of *Abhava* as a separate source of knowledge and maintained that

Pramāṇas are five in number. The *Nyāya* schools, on the contrary, contend that, 'Pratyakṣha, Anumāna, Upamāna and Sabda are the sources of knowledge' (*Nyāya-sutra* I. I. 3). "Abhāva," the *Nyāya* thinkers urge, is a mode of *Pratyakṣha*. 'Arthāpatti' also is not a separate source of Knowledge ; as the author of the *Bhāsha-Parichchhida* says :—

'Arthāpatti is not a separate source of knowledge ; it is accomplished through the recognition of a *Vyatirika-Vyāpti* or negative relationship between the Mark and the Proven !

"As regards the *Sāṅkhya* position, reference may be made to Aphorism, 86 of the *Vishayādhyāya* of the *Sāṅkhya-Sutras*.

'The *Pramāṇa* is of three kinds ; all objects being capable of being determined through these three, others cannot be entertained.'

"*Kapila* leaves out of account '*Upamāṇa*' or Analogy, recognised by the *Nyāya* school and holds that '*Pratyakṣha*, *Anumāna* and '*Agama* are the three sources of valid knowledge. He is followed not only by the *Yoga* school of *Patanjali* but by a particular class of *Nyāya* thinkers themselves."

The *Jāinas* maintain that the *Pramāṇas* are primarily two in number, '*Pratyakṣha*' or direct knowledge and '*Parokṣha*' or indirect knowledge. They include *Smṛiti* or Recollection, *Pratyabhijñā* or Conception (similar to the *Upamāṇa* of the *Nyāya* thinkers), *Tarka* or Induction, *Anumāna* or Deduction and *Agama* or Authoritative Knowledge (similar to the *Sabda* of the orthodox philosophers) within the class of the *Parokṣha Pramāṇa*. The thinkers of the *Vaiseshika* school recognise *Pratyakṣha* and *Anumāṇa* as the only two sources of Right Knowledge.

The Buddhist view is similar to this *Vaiseshika* theory.

(To be continued.)

BUDDHISM IN GERMANY

(THE DOCTRINE OF BUDDHA—BY GEORGE GRIMM.)

In Germany the Buddha Dharma is spreading fast. Dr. Grimm's *The Religion of the Buddha* has been translated into English, and published at the expense of Mr. Basile Giurkowsky, a devout follower of the Lord Buddha. It is a work of great erudition, and if for nothing else the work should be read to know how people are made to express their own individual opinions on subjects of a psychological nature. *Nānatta kāya nānatta saññā* is an axiom in the Buddha word. No two people on this earth agree hence the multiplicity of opinions. The holy teachings of the Lord Buddha are recondite, deep, hard to comprehend and requires great sacrifice to realize the fruits thereof. The learning brought to bear by Dr. Grimm is marvellous, and it could be said without exaggeration that no European thinker had given so much attention to the study of the Anatta lakkhana Doctrine as Dr. Grimm. English Orientalists are not serious thinkers. They are satisfied with their own arrogant preconceptions and theological prejudices and wish to show their exaggerated Ego by condemning the wondrous teaching of the Fully Enlightened Buddha. Take for instance Mrs. Rhys Davids. For nearly thirty years she had been editing and translating Pali texts, and making money all the time, and now she comes forward to tell us that Buddha was a little man, that He knew nothing, and that He was not so great a thinker as we suppose, and we should bury all the Pali books! And this after having got the Buddhists to subscribe and buy the publications of the Pali Text Society. Mrs. Rhys Davids is shamelessly arrogant, if not half insane. She thinks perhaps that what she says is accepted as theological dogmas by the muddleheaded. Of course she has a duty to perform to her Christian friends and relatives. She is the daughter of a clergyman, her brother is in India preaching the Arabian Semitic dogmatics of Anglicized

Christianity to the ignorant people of India, and since the death of her son and husband, evidently she has suffered much from the bereavement. Not having the mental strength to find consolation she has gone to the departed ghosts to find whether they could give her comfort, and it is possible that some spook has got hold of her mind and cheating her to believe that her son is now in heaven. To read her arrogant and insolently worded Introduction to the published lectures of Messrs. Arthur Silva and Malalasekera is to know her deadly enmity to the wondrous personality who is worshipped by millions and millions of people during the past 2000 years or more. She wouldn't dare write anything like that on the Prophet Mohammad or any other accepted Prophet, but Buddhists are morbidly indifferent to notice her stupid criticism regarding their sublime religion. She dogmatizes too much. The late Dr. Rhys Davids was an Agnostic and he did some service in translating the Pali texts into English, but his Introductions were his individual opinions, and the English educated Burmese Buddhist scholars were not pleased therewith. The other Sir Oracle is Prof. Berriedale Keith. He is another prejudiced critic of the Lord Buddha, like the Brahman critics of ancient India. European critics as a rule learn Pali and without reading the commentaries at least to find out what the ancients generation after generation thought of the Dhamma, dogmatizes on points which they have not understood. Buddha Dhamma is individualistic, each man has to find a solution of the Dhamma by personal effort, and individual opinions have no effect on others. The Buddha Dhamma is called Vibhajjavāda. It is a science of analysis of other religions and beliefs. Hence the Convocations held by the Theras who were the personal Disciples of the Lord Buddha, whose efforts have been the means of preserving the ancient Texts which were reduced to writing before the birth of the Founder of Christianity. Had they been written after the Christian era, there would have been no peace to the Buddhists from the hostile camp of theologians and their friends. The

shameless arrogance exhibited by Christian orientalists is intolerable.

Their translations of Buddhist texts are full of errors due to their defective comprehension, and having no one near who can give some light to clear their muddleheadedness, they write in ignorance, and the European readers are naturally misled.

The dogmatic acceptance of anything written in Buddhist Sanskrit as belonging to Mahayana, and all texts written in Pali as Hinayana has done immense mischief. The oldest Buddhist texts are in Pali, and the later writings of Indian Buddhist missionaries who went to China and Turkistan were written in Sanskrit. Indeed there is in Japan or China not one Buddhist Bhikkhu who has read the Pali texts and their commentaries to know what the contents thereof are. Japanese Buddhists say with some kind of dogmatic arrogance that they Japanized Buddhism. There is truth in that. Christianity has been Englishcized by the British, Romanized by the Italians, Frenchized by the French, Spanishized by the Spaniards, and the South American descendants of Spaniards have Americanized it. The Pali texts contain the slow development of the Dhamma from the time of the appearance of the Lord Buddha until the time of His anupadhisesa Nibbana Dhatu. In them are to be found the germs of all the three vehicles or paths. It is therefore called the Dhammayāna and the Vibhajjavāda. The Dhammayana contains the three yanas called the Sambodhiyana, Pacceka yana and the Sravakayana or the Hinayana. The Jatakas, Buddhavansa, Cariya pitaka belong to the Sravaka yana ; the Khaggavisana sutta of the Khuddhaka nikaya and the Isigili Sutta belong to the Pratyeka yana. The Visuddhimagga gives hints on the three yanas.

Dr. Grimm condemns the attitude of the Bhikkhus of Ceylon. The Buddha spoke to the people of Magadha and Kosala in their vernacular, but He purified the language whereby His Sermons were called Buddhavacana. The Brahman disciples of the Lord requested Him to use the Sanskrit

language, but He in His love to the people prohibited His Bhikkhus to put the Buddhavacana into Sanskrit and wished that it should be in the language that He spoke. Hence the Pali version of the Three Pitakas. Whenever the Buddha delivered a new discourse it was learnt by heart by the Theras and taught to their disciples and the disciples went to distant towns and delivered to the Bhikkhus and Upasakas there.

In the time of the Lord Buddha messages were sent to distant provinces from the capital city of Magadha which fact is related in the Dhatu Vibhanga sutta commentary of the Majjhima nikaya. The Bhikkhus were travelling during nine months of the year from place to place preaching the Word of the Lord. Sona the layman was taught by the great Kaccayana of Avanti the suttas of the Sutta nipata, and when he became a Bhikkhu he came all the way to Savatthi to see the Buddha and during the night in the presence of the Teacher he recited the whole of the Dhamma pariyaya. It was a period of great psychic activity, there was no other religion that had a missionary spirit as Buddhagama. The Teacher was travelling all over the Midlands of India, and His Disciples were also active as we find in the Punnovada sutta. his missionary activities among the Hunas are recorded during the life time of the Buddha Himself. The Council was held by the great Kassapa as he had the larger vision to know of the future, and Punna an itinerant Bhikkhu when asked to join the Council declined to accept the offer, but the Council was held by the 500 of the Eiders who were the personal Disciples of the Lord. But for this Council there would have been no Pali Tripitakas to-day. Punna Thero it seems had not the larger vision of the great Kassapa, and the latter as chosen by the Lord during His life time as His vicegerent, hence the word Anubuddha used to Kassapa. Well the Tripitakas were brought to Ceylon by the great Arahat Mahinda, Son of the great Emperor Asoka. For 2229 years the Ceylon Bhikkhus have carefully preserved the Pali Texts, and from Ceylon they were carried to Siam, Burma, Arakan.

and Cambodia and perhaps to Java. There was no doubt the Pali collection in India too, but it was lost after the Sanskrit edition of the Pitakas came into use. Buddhaghosa Thera was sent to Anuradhapura by his Teacher to have the Sinhalese Commentaries translated into Pali, and he with the help of the Sinhalese Theras did the work, and also expressed his own opinion on certain technical points. The Sinhalese commentary was destroyed during the reign of the paricide Rajasinha as well as the Pali texts. But for the illustrious Buddhaghosa there would have been no Pali Commentaries to-day. It is natural that he had taken with him the whole of the translated Pali commentaries, to India. We must not forget that the Abhidhamma sangaha was written in Pali in South India, and Buddhapiya wrote his Pali works in South India. With the revival of later polytheistic religions in South India Buddhism suffered greatly at the hands of both Hindus, and Moslems. Kancipura was a Buddhist stronghold in the seventh century of the European era.

Cut off from the cradle land of Buddhism, and with no communication with the Bhikkhus of Siam or Burma the Sinhalese Bhikkhus had become isolated, and when the Portuguese invasion took place in the first decade of the 16th century troublous time again appeared in the island. They were demons in human form, and they and their descendants for over 150 years devastated the island, burnt and destroyed the sanctuaries, and when they were driven out came the Dutch who harassed the Buddhists in manifold ways. But with all their evil nature they helped Buddhism by bringing the Bhikkhus from Siam to Kandy. The final destruction of Buddhism came with the advent of the British adventures in the last decade of the 18th century. Everything was destroyed, from the king's palace in Kundasala to the hut of the poorest man was set fire to in 1804. Nothing was left to show the patriotism of the Buddhists. Read the letters of the generals who headed the expeditions in the pages of the Literary Digest, to find the atrocities committed by the British brigands

who had no kind heart, except the compassionateness of the buccaneer. From 1804 to 1818 the British were waging a war of extermination.

Political destruction came to an end in the year 1820, and then commenced the commercial, industrial and educational destruction both by the Christian missionaries and commercial settlers. Everything was done to destroy the noble religion, and the religion was saved by the noble hearted Miget tuwatte and the illustrious Sumangala and the veteran Thera Bhikkhus of the maritime provinces. The victory was won in 1872. Then came in 1880 Col. Olcott and Mme. Blavatsky, who accepted the Three Refuges and gave an impulse to the Buddhists to work for the development of the Sasana. Their work was to some extent successful, but darkness has set in again in the island, because the pure Doctrine is not being studied by the Buddhist Bhikkhus to the extent necessary to stop the progress of materialistic sensualism which is killing the consciousness of the Buddhists.

Dr. Grimm has used material from the Pali Dhamma, but he is against the Abhidhamma. In the third Council the Abhidhamma was accepted as genuine and the Bhikkhu Theras of Ceylon accepted the Abhidhamma, but Dr. Grimm is against it. We are not sure whether the Abhidhamma scholars will commit suicide after this, and the Buddhists will reject the Abhidhamma. Dr. Grimm knows the story of the tailless fox who preached to his fellow foxes to follow his example. We would ask Dr. Grimm to study the Abhidhamma, as we are now reading his wonderful exposition of the Dhamma. Had he made a study of the Abhidhamma he would not have formulated a scheme of his own which is certainly thought provoking. But he has exceeded the Great Teacher in dogmatising on a point which He abstained from dogmatising called it an Abyakata dhamma. The Buddha led the personality to the threshold of gotrabhunana, and then left him to realize the truth of what He had taught about the asankhata dhamma of Nibbana.

Dr. Deussen was a Vedantin, and he advised the Hindus to cling to the Vedanta, but he had no idea of the contents of the Buddha dhamma. He accuses the Indians of "that complete lack of historical sense". Had he read the Buddhist historical literature perhaps he would have known that there is a difference of the Indian Buddhist and the Indian Brahman. Dr. Grimm calls the Buddhist monks of Asia "greater sinners". It is a libel and he should apologise for the malignant criticism he levels at the Buddhist monks whose only fault is that they had preserved the Pali texts when Dr. Grimm's ancestors were known as the Vandals and Barbarians. We forgive Dr. Grimm for his attacks are based on ignorance of facts. He is intoxicated with the optimism of his own exaggerated Ego. He is an isolated navigator in the ocean of Dhamma, and we cordially thank him for the good that he has done in introducing the Buddha Doctrine to the notice of his ignorant fellow countrymen. The Buddha Doctrine is for all, even the child of seven can understand, only it must be explained to him by an elder, like the Lord did when He exhorted his own seven year old son Rahula. The young maid Khujjuttara, the daughter of the weaver, the little dying boy known as Mattakundali, the slave girl Punna, the robber Angulimala, the savage chief Alavaka, the fisher folk of Savatthi, understood the Dhamma, but there were also muddleheaded fools like Sati, devas like Mara, and Brahmas like Baka who failed to comprehend the recondite teachings of the Great Teacher. The Brahmins of the priestly class and theologians also failed to grasp the Dhamma.

Dr. Grimm tells us "To-day, Southern Buddhism has fallen so low that it expressly forbids its monks to try to lay hold of the teaching of the Buddha by the exercise of his own powers of understanding." This is not true. Commentaries are no more than lexicographies. The word Nigrodharama is translated into English as Banyan Grove. If the Commentary is consulted, the explanation is given that the monastery was founded by Prince Nigrodha, hence Nigrodharama. In the footnote page xxi the complete word should be adana gahi

ditthi patinissaggi, abandon the foolish clinging to a dogmatic theory or belief, the truth can only be found by analysis, hence vimamsaiddhipada. Dr. Grimm is a dogmatist. He says Everything is Anatta, not the *I*, and does not belong to my innermost essence, the whole external world as little as my corporeal organism together with consciousness. I am beyond all this, beyond the world. This was one of the truths which the Buddha had to tell us.

"The second was this: All these alien things in which I see myself involved, for me are nothing but one endless chain of misery. Hence, the best thing I can do, if at all possible, is to free myself from them again."

Now that there is an awakening in Germany to know what the Buddha taught it is necessary also to find out the method that He adopted to realize the Nibbana by the radiant consciousness. To follow the sublime eightfold path is the first requirement. Then the destruction of the five nivaranas, then the practise of the Jhanas, and the comprehension of the anatta characteristic and finally to understand the yathabhutañāna. To bring before the radiant consciousness the Nibbana arammana should be our aim, not to realize the real essence of the *I*. The rejection of tanha for the five khandhas by the lokotara vinnana dhatu is attainable by the purified chitta, not by mere metaphysical reasoning.

"The Religion of the Buddha" is beautifully printed in very clear type in royal 8vo size. It must be read to appreciate the tremendous thinking power of the author, and no man who calls himself a philosopher should avoid reading the book, but only the Buddhist Analyst who has read the Dhamma and the Abhidhamma discover the differentiation of the recondite Dhamma so comprehensively set forth in this volume of 536 pages. To Mr. Basile Giurkowsky who has expended for getting the book printed our grateful thanks are due. It is published by W. Drugulin, Leipzig, Germany. Copies may be obtained at the Maha Bodhi Society, 4A, College Square, Calcutta.

THE TRIUMPH OF REASON IN BUDDHISM

*(A lecture delivered at the Calcutta Sri Dharma Rajika
Chaitya Vihara on Sunday, 21st February, 1926—
by S. C. Mookerjee, Bar-at-Law.)*

However low and fallen we may be to-day as a nation in India, it can not but be a matter of some little joy in us to look back into the pages of our own history and feel that there was a time, and not so very long ago, when India was also free, when foreign inroads, domination, military and economic subjugation had not enfeebled and enslaved her population. Only in a free land can such a world teacher as Lord Buddha be born. As the soil, so the tree and the fruit thereof.

No Indian, whether he be a professed Buddhist or not, can be without a sense of pride in him that what Lord Buddha, the greatest of India's sons, had with infinite perseverance and sacrifice discovered and propounded and preached and labouriously taught six centuries before the advent of Christ is still acclaimed to-day as one of the greatest of World Religions having no less than five hundred millions of followers who find spiritual joy and consolation in this life and the life to come, by taking refuge in Lord Buddha, in his Dhamma and Sangha without distinction of race, colour, or caste or nationality.

“Buddham Saranam Gachchami”

“Dhammam Saranam Gachchami”

“Sangham Saranam Gachchami”

This is the sublime Buddhistic Trinity or Tri-Ratna the significance of which when fully realised gives to the seeker and the devotee the key to that pathway which will lead him onwards and upwards from the sorrow-laden and death-strewn fields of the Earth-plane to a static condition of beatitude or eternal happiness we know as Nirvana where the agonising terror of the ever rotatory wheel of the cosmic process of birth and death can no longer penetrate.

Buddhistic religion may be compared to a graded ladder

the two feet of which are buried deep into that boisterous sea of existence ever pitilessly dashing humanity to pieces, for rescuing it from the terrible jaws of the cosmic process of destruction. The ladder affords every one an opportunity not only to cling to it but to lift one's self up from those turbulent waves according to one's strength of will and aptitude. It helps him finally to reach the highest stage of conscious bliss crowning him with beneficent powers for rescuing those that were being engulfed.

Another illustration would make the point clearer.

Being in the cosmic plane or which is the same thing as being in the swift current of a flowing river, man has to submit himself to the inevitable cosmic forces and currents and be drawn down or sucked in unless he knows the art of swimming out of those destructive currents, on to the firm bank. Buddha's religion teaches one this art of swimming. To put it in a nutshell, that was all that Lord Buddha came to teach as the great saviour, liberator, emancipator of mankind out of compassion and pity for its tribulations and sorrows ; and not to solve the insoluble and profitless problem as to who created the World or the Universe or whether it was finite or infinite.

Buddhistic system presents before the world the highest ideal of perfection in the lofty compassionate personality of Lord Buddha to be kept in view always for inspiring men with enthusiasm and fervour to tread his path for lifting themselves above the ordinary level and creating in them the aspiration of a higher and a better life ; for impelling them, for his name's sake, to do things in the service of not only humanity but all sentient beings in a spirit of utmost selflessness and Ahimsa.

The Buddhistic Sangha is a compendious term for all sentient beings transcending humanity : for man is enjoined to widen his horizon of Love even to brute beasts and wild animals of the forest as well as to snakes and scorpions which are proverbial enemies of mankind.

The Buddhistic Dhamma is also a compendious term for all the doctrinal and disciplinary rules relative to :—(a) the

purification of human character, conduct and action (Ethics) and (b) the cultivation of the beneficent forces of the human mind (Psychology) which is the greatest thing in man.

Knowing human nature as the Great Teacher did, no details of human frailty escaped him and he laid down rules for cleansing and controlling of the body, its desires and propensities and passions as well as for guiding and purifying wild greedy lustful human thoughts and appetites, his own ideal in that behalf being perfection to which he himself had attained by a rigid course of discipline.

None knew better than he did the nature of the clay man was made of or of the spirit which lay clothed in that clay. Both were in a perpetual process of change which nothing could stave or stem. Whereas creation as a whole was perpetually going on the forms created were perpetually changing to formlessness and from formlessness to new forms. There was nothing permanent in creation and that the changes which were taking place were due to the law of causality operating incessantly—that nothing took place in this world without a cause and that with that cause or the effect it produced there was no interference of any supernatural force or power.

He realised that man by his own action, by his own Karma made his own Heaven or Hell without the least interference of any divinity—that man was a responsible being and if he had the will to do so he could make do unmake his own destiny—that when his house was burning his prayers or tears were equally unavailable but that he must by his own exertion get water and quench the fire.

You will note from the above that Buddhism has no dogma or belief in the supernatural. It rejects all divine interference but requires man to depend upon himself for the salvation from the miseries of this life. The goal of Buddhism is not heaven or union with the Param-Brahmo or God but to seek a safe heaven or refuge for man from the miseries of this world of death and sorrow. It is not a nihilistic, pessimistic or an atheistic religion. For the limited purposes of his mission

namely the discovery of the path for Cessation of sorrow, it was not necessary for him to make any dogmatic declaration, as to the existence or non-existence of Param-Brahmo or God. The object of Buddhism being to serve humanity by lifting it up to a higher plane than that of this Mundane plane, it encouraged intellectual and ethical life through self-conquest and self-culture. It laid down that deliverance must be sought within one's self.

Buddhism is a practical religion and concerns itself only with the object of its goal namely escape from the Cosmic process of birth, old age, decay and death. He never arrogated God-head unto himself, nor did he say that the truths of what he was preaching were whispered into his ears by God himself.

We know by what self-sacrificing, death-defying, valiant and strenuous efforts for six years of persistent Yoga-Sadhona—deep meditation and contemplation—at Uruvela, Buddha Gaya, on his part for the discovery of that path way for escape from the inevitable sorrows of life, that the supreme Enlightenment, Omniscience, came to him in the early hours of the morning of a certain day seated under the Bodhi Tree and like a flash he realised that he had attained to the topmost rung of what I have ventured to describe here as the ladder of Nirvana.

He then breathed forth the following significant and solemn utterance which I quote in Pali (Romanised character):—

Aneka jāti samsāram sandhāvissam anibbisam
Gaha-kārakam gavesanto dukhā-jāti punappunam.
Gaha-kāraka ditthosi puna geham na kāhasi
Sabbāte phāsukā bhaggā Gaha kutam visamkhitam
Visamkhāra gatam chittam tanhānam khaya majjhagā.

The Bengali poetic translation of the above lines by that saintly and painstaking scholar the late Satyendra Nath Tagore is as follows:—

जन्म जन्मान्तर पथे. फिरियाहि. पाइनि सन्धान,
मे कोथा गोपने आछे, ए गृह ये करिछे निम्मान ।

पुनः पुनः दुःखं येयं दिष्टा तव येयेहि एवार,
हे गृह-कारक ! गृहं ना पारिवि रचिदारे आर,
भेङ्गे के लीमार स्तम्भ, चुरमार गृहं भित्ति चय
संस्कार विगत चित्त, दृष्ट्या आनि पाइयाहि चय ।

“ Through birth and re-births endless round,
Seeking in vain, I hastened on,
To find who framed this edifice,
What misery ! birth incessantly !
O builder ! I’ve discovered thee !
This fabric thou shalt ne’er rebuild !
Thy rafters all are broken now,
And pointed roof demolished lies !
This mind has demolition reached,
And seen the last of all desire.

On the same occasion Lord Buddha realised the "Cause and effect-chain" or the Law of causality which bound the manifested Universe. He thought over and realised dependent Origination both forward and back thus:—

Our Ignorance was the root cause of our Karma.
On Karma depends consciousness
On consciousness depend "Name and Form"
On "Name and Form" depend our six organs of sense
including mind.

On the Six organs of sense depends touch or contact.
On touch or contact depends sensation or responsiveness.
On sensation depends desire.
On desire depends attachment.
On attachment depends existence.
On existence depends birth.
On birth depend old age and Death, sorrow, lamentation,
misery, grief and despair.

Thus does the entire aggregation of misery arise. But on the complete fading out and cessation of Ignorance ceases Karma ; on the cessation of Karma ceases consciousness ; on the cessation of consciousness cease Name and Form ; on the cessation of Name and Form cease the six organs of sense ; on the cessation of the six organs of sense ceases contact ; on the cessation of contact ceases sensation ; on the cessation of sensation ceases desire ; on the cessation of desire ceases attachment ; on the cessation of attachment ceases existence ; on the cessation of existence ceases birth ; on the cessation of birth cease old age and death, sorrow lamentation, misery, grief and despair. Thus does the entire aggregation of misery cease.

Shortly after the attainment of Enlightenment, Lord Buddha came to the Deer Park, Ishipatana (Benares, Sarnath) and made his first sermon with which he began his noble mission before 5 hermits who soon became his very first disciples. It is known as "Dharma Chakra Pravartana Sutra" literally "Setting in motion the wheel of the doctrine." It is also known as "the sermon of the foundation of the kingdom of Righteousness."

There he addressed the 5 hermits thus :—"There are two extremes which he who strives for deliverance should avoid. One, the craving for the satisfaction of the passions and sensual pleasures is vulgar, base, degrading and worthless. The other extreme, exaggerated asceticism and self mortification, is painful, vain and worthless. Only the middle path which the Tathagata has found avoids these two wrong ways, and opens the eyes, bestows insight and leads to wisdom, to deliverance to enlightenment, to Nirvana.

Then he explained to them the Four Noble Truths :—(1) of suffering, (2) of the cause of suffering, (3) of the cessation of suffering, (4) of the path which leads to the cessation of suffering.

And propounded to them what were the Noble eight fold path viz. Right views, Right aspirations, Right speech, Right

deeds, Right livelihood, Right endeavour, Right mindfulness, Right concentration and how by their constant practice Nirvana could be attained in this life even as He himself had attained it.

Of all religions Buddhism makes most demands on mental activity. Lord Buddha wanted every man to enquire and be honestly convinced before following the Buddha-path. "One must not accept my Dharma", says the Master "from reverence, but first try it as gold is tried by fire."

On one occasion when Lord Buddha had visited the territory of the Kalama princes, they said to him:—"Lord, Brahmins and sectarian teachers visit us and preach their respective doctrines, each one solemnly asserting that what he teaches is the only truth and all the rest are false ; and on this account, Lord, doubt has overtaken us and we do not know which teaching to accept" Lord Buddha thus replied :—"It is in the nature of things that *doubt* should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places ; do not believe in any thing because it is rumoured and spoken of by many ; do not believe because the written statement of some old sage is produced ; do not believe in what you have fancied, thinking that because it is extraordinary, it must have been implanted by a Deva or a wonderful being. After observation and analysis when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it".

Gentlemen the whole of Lord Buddha's Rules as to his "Doctrine" and "Discipline" are based on analytic reasoning and I submit I have made good my proposition which is the title of this paper namely the Triumph of Reason in Buddhism.

MEAT DIET

In the leading columns of "The Moslem Outlook" of Lahore dated 9th March, a quotation is made from the evidence of Lt. Col. Chitale before the Skeen Committee in which the learned doctor stated that "Meat eating is preferable to vegetarian diet for the purposes of military training." We have no quarrel with his analysis of the comparative values of meat and vegetarian diet. Only one remark is called for, namely, that vegetarian food can be condensed and equalised bulk for bulk with meat and that proper drugs can be mixed with it to remove any defects in it.

In the same leading columns is quoted the evidence of Dr. Pradhan in favour of meat diet which is based on certain assumptions too broadly stated to be accepted. Neither of these medical gentlemen viewed the question from a religious, humanitarian, ethical or sentimental points of view.

Meat eaters may be classed under the following heads :—

- (a) Those whose staple food is meat, other foods, if accompanying it, being merely auxiliary.
- (b) Those who take mixed food composed of meat accompanied by or mixed with vegetables.
- (c) Those who take meat only occasionally, i.e., when their means afford it.
- (d) Those who take substantially cereals but with the aid of a savoury preparation made of a little meat boiled in plentiful of water and some condiments, or sometimes adding vegetables. In such dishes the quantity of meat is really nominal.
 - (a) are found in cold countries only.
 - (b) are found in cold and hot countries.
 - (c) are found in poor countries, cold or hot.
 - (d) are found only in hot countries.

Barring a few vegetarians of sorts, who have in recent times adopted vegetarianism, the population of the world is meat eating except a few classes in India whose habits of

vegetarianism are chiefly due to the teachings of two Indian Sages Jainputra and Buddha.

History shows that one tribe or nation of meat eaters subjugated another tribe or nation of meat eaters, meat eating being a common fact, the conqueror must have had some other superiority against the vanquished. Never has a vegetarian class of people been pitted against a meat eating race. At the time of Muhammadan invasion of India Hinduism had regained ascendancy over Buddhism. As is admitted, the resisters of the invasion were meat eaters, there were other causes too of the success of Moslem arms, Jainism was the religion of a small number of the trading people only at the time of Muhammadan invasion.

In Europe and America vegetarianism is of recent origin partly due to Humanitarian propaganda and partly due to medical opinions which are not uniform. Meat diet *versus* vegetarianism is yet a controversial question; last word has not been said on the subject. Advocates of vegetarianism are throwing a lot of literature into the world and some eminent medical authorities are trying to demonstrate the evil effects of meat diet. Let us await the result.

That empire building, conquest of weaker races, exploitation of less equipped races, apart from being unethical, is carried out not by personal valour or individual feats of bravery generated by meat diet but by mechanical implements constructed on scientific basis. Moreover, in an age when "*liberty, fraternity and equality*" is the motto of the majority of the civilized human races, achievements above noted are no longer commendable traits.

It is a fallacy to suppose that meat eating makes people brave. Indeed if the characteristics of meat are transmitted into human body we should expect beef eaters to be dull like an ox, pork eaters to be stupid, fish eaters to be cold blooded, goat and lamb eaters to be pusillanimous, bird eaters to be timid and chicken hearted. Eaters of fleet animals like deer or hares can only acquire quick pace to run. Had human

beings indulged in eating the flesh of animals like lions and tigers or birds like hawks and falcons they might hope to acquire the temperaments of such animals or birds. The real fact is, that, when life is extinct, the carcass, whether of an animal or a bird, only retains, before it is wholly decomposed, chemical properties like other substances.

It is an undeniable fact that it is not the quality or quantity of food alone which forms or regulates physique but climate and avocations play no inconsiderable part. Whatever food a person of sedentary habits or an intellectual worker takes, he cannot equal the robustness, the muscular strength of those whose occupation is manual labour or military avocation.

I notice a growing tendency among Hindoos on account of an erroneous assumption, towards the use of meat diet, quite forgetting that meat diet produces many a pernicious effect from which vegetarian diet is free. It is a strange phenomenon that while in India Hindoos are becoming meat eaters, physically superior races of Europe are seriously considering the question of whether meat is the proper food for a civilized man. Medical profession is busy making experiments in a variety of ways. Vegetarian restaurants have come into existence, in the present century, for the first time in European countries.

For the benefit of the public I will quote a passage from an article which has appeared in "The Statesman" of 7th March 1926 in which Denmark's example of adopting vegetarianism is mentioned.

"VEGETARIAN ADVANTAGES."

"What a price we pay for civilization. It is obvious that if an individual has such an infection of the gastro intestinal tract, the introduction into the stomach and intestines of any food such as animal matter, which, when placed in a foul medium, decomposes and produces poisonous materials, must be most detrimental to the health of the individual.

Consequently many have found empirically that by avoiding the use of animal food and by limiting the diet to what is commonly called vegetarian they suffer comparatively little, if at all, from the absorption of poisonous material from their intestines.

It is in this manner that vegetarianism has arisen and has spread rapidly among the community to their great advantage."

SHEO NARAIN.

GUIDANCE

Guide us, Lord Buddha, on life's weary journey,
Show us the Path that leadeth to the Light ;
Our darkened minds with Truth divine illumine,
Strengthen our purpose to attain the height.

Guide us, Lord Buddha, when our feet have wandered
Into the ways of error and of sin.
With Truth's pure light delusion's mist dispelling
Help us once more Thy Blessed Path to win.

Guide us, Lord Buddha, when in fear and trembling
We stand and wait to cross Death's sullen tide ;
Shine through the gloom, the ford secure revealing,
Bring us in safety to the other side.

A. R. Zorn.

U TOK KYI'S BUDDHA GAYA TEMPLE BILL TEXT.

The following is the full text of the Buddha Gaya Temple Bill which U Tok Kyi will introduce in the autumn session of the Legislative Assembly. He has received previous sanction of the Governor-General for its introduction.—

A Bill to make provision for the restoration of the Buddha Gaya Temple to the Buddhists and for the better management of the same.

Whereas it is expedient to make provision for the restoration of the Buddha Gaya Temple to the Buddhists and for the better management of the same ; it is hereby enacted as follows :—

SHORT TITLE, EXTENT AND COMMENCEMENT.

1. (1) This Act may be called the Buddha Gaya Temple Act 1926 ; (2) It shall extend to the whole of British India ; and (3) It shall come into force on the first day of January 1927.

DEFINITION.

2. In this Act, unless there is anything repugnant in the subject or context, (a) "The Temple" means the great temple built by the side of the Maha Bodhi tree near Buddha Gaya village in Gaya district ; (b) "The Temple Land" means the land on which the Maha Bodhi Temple and its precincts stand ; (c) "The Mahanth" means the presiding priest for the time being of the Saivite monastery at Buddha Gaya ; (d) "Committee" means the managing committee constituted under the provisions of this Act ; (e) "Court" means the court of the district judge of Gaya.

MANAGEMENT AND CONTROL.

3. The Government of India shall immediately on the passing of this Act, establish a committee as hereinafter provided and entrust it with the management and control of the temple and of the worship in it.

CONSTITUTION OF COMMITTEE.

4. (1) The committee shall consist of nine persons to be elected by the Buddhists of India, Burma and Ceylon; (2) the Mahanth shall be ex-officio member of the committee; (3) any vacancy that occurs in the committee shall be filled up within six months from the date of its occurrence, by election in accordance with the rules framed in that behalf by the committee.

RIGHTS OF HINDUS.

5. Notwithstanding anything contained in this Act or in the rules framed thereunder Hindus of every sect shall have access to the temple to worship the image of Lord Buddha or to the temple land to offer *Pinda* under the Bodhi tree on the north of the temple: provided that nothing in this section shall enable any person to slaughter goat or any other animal on the temple land for any purpose, religious or otherwise.

EXEMPTION OF PROPERTY.

6. Notwithstanding anything contained in this Act or in the rules framed thereunder the committee shall have no jurisdiction over the Zamindari or any other property attached to the Saivite monastery at Buddha Gaya.

STATEMENT OF ACCOUNTS.

7. Within three months after the first day of January in every year the committee shall prepare and furnish to the court a full and true statement of accounts of all moneys received or expended by them on behalf of the temple during the previous year. Provided that the court may, if it is satisfied that there is sufficient cause for so doing, extend the time allowed for the furnishing of any statement of accounts under this section.

POWER TO MAKE RULES.

8. (1) The committee may, from time to time, make rules to carry into effect the purposes of this Act. (2) in particular and without prejudice to the generality of the foregoing power such rules as may provide for all or any of the following matters, namely:—(a) the upkeep and repair of the temple ; (b) the improvement of the temple land ; (c) the welfare and safety of the pilgrims ; (d) the safe custody of statements of accounts and other documents relating to the temple or the temple land; and (e) the maintenance of cordial relations between the Mahanth and the committee and also between the Buddhist and the Hindu pilgrims.

SAVING.

9. Nothing in this Act shall affect any other enactment for the time being in force in British India providing for the preservation of ancient monuments.

STATEMENT OF OBJECTS AND REASONS.

The Maha Bodhi temple at Buddha Gaya is the most sacred shrine of the Buddhist world as it stands on the spot where Lord Buddha attained supreme wisdom. It is to the Buddhist what Mecca is to the Muslim, Ajodhya and Brindaban to the Hindu and Jerusalem to the Christian. It has, however, fallen into the hands of a non-Buddhist, the Saivite Mahanth of Buddha Gaya. He cares little for the religious feelings of the Buddhists who for some years past have been greatly dissatisfied with his management of the temple. They have since expressed their strong desire to have the control of the temple restored to them. It is but a natural desire. This Bill is intended to make provision for the better management of the Maha Bodhi temple and for its restoration to the Buddhists of India, Burma and Ceylon who, it must be conceded on all hands, should be the only rightful custodians.



The Anagarika Dharmapala who is organising a
Buddhist Mission in London.

A BUDDHIST IN BAYSWATER

Last month I heard a tall priest, dressed in the saffron robes of an Oriental ascetic, attempt to convert an American audience to Buddhism. A few days ago I saw him again in London and learned of his object in coming here. His project is to establish a Buddhist missionary centre in England.

Before taking my seat in the Town Hall, New York, I had looked round the hall and observed that the gathering was composed chiefly of that curious type of citizen, with lofty brow but vacant eye, who seems to emerge from nowhere to form the clientèle of Eastern cults. Some distinguished persons, however, were supporting the speaker on the platform, amongst them Mr. Ralph Waldo Trine, author of *In Tune with the Infinite*.

Had any of us, I asked myself, really attained to inward harmony? Judged by outward appearance one person only in that audience of a thousand stood out as having learned the secrets of poise and peace, and that was the Anagàrika Dharmapàla who was to address us. Certainly he looked delicate, but he seemed to hold an inner light within him, a latent fire of purpose.

"Our friend is most infirm," said the chairman, "and you must excuse him if he speaks sitting down." But when our Buddhist came to speak, he rose to the full six feet of him and brandished a walking stick at the audience. "I learned your faith in a mission school in Ceylon," he said, "and one day the missionary took his gun and shot some little birds—so—and so! That made me revert to the faith of my fathers. But I have studied the Bible and revere its teachings. Your Master was poor and homeless. In all humility I claim to follow in His foot-steps. I also have no money and nowhere to lay my head. But I have a work to do in bringing the peace of the Buddha westward, and friends have provided

funds for me to establish a church in London. On my way, I have stopped to tell you of the Lord Buddha, who was born a Prince and renounced his Kingdom to find, if may be, a solution to life's mysteries. For six years he studied the Ancient Wisdom, to find at last, in the words of your Teacher, that the Kingdom of Heaven is within Man himself. There is no heaven or hell but of your own making. Discover, then, the paradise here in this body pent—the heaven here and now of which Lord Buddha tells."

And so on for an hour. Not a move or a cough from the audience. Not a tremble in those lips that thundered the denunciations of an Isaiah against our spiritual sloth, nor any hint of exhaustion in that frail frame. Here was a man with a message. He delivered it erect, composed, master of himself and his hearers, with the art of an orator and the dignity of a priest to whom the world is nothing. When he sat down there was a dead silence, followed by a burst of applause. We are moved—but not converted.

How will his audiences take him in England? Can the austere and bloodless precepts of Buddhism gain a foothold in this land of beef and beer? In order to find out, I made a pilgrimage to 52 Lancaster Gate, where the Anagàrika Dharmapàla is now living. He is a handsome man of sixty, with aquiline features and a shock of white hair. He was sitting over a gas fire, his saffron robe looking rather *dépaysé* in the gloom of a London winter.

Buddha, he argues, came to India at a time when that country was in the bloom of its glory. His message can be understood only by a highly-developed people. So now that Great Britain and America are in the flower of their prosperity the Anagàrika Dharmapàla claims—and doubtless will receive—as fair a hearing for his preaching as our missionaries get in India and Ceylon. As a young man, the Anagàrika Dharmapàla was the guest of Sir Edwin Arnold in London, and went from there to Chicago to attend the World's Parliament of Religions, as spokesman for Buddhism. Since then

he has been working in Calcutta and Buddha-Gaya. During the War he was imprisoned as a pacifist. No matter ; that is over. As an undoubted authority on Southern Buddhism he is to be welcomed. The East has something very real to give the West, although the West, in its worship of *nama rupa* (names and forms) is inclined to believe with Lord Chesterfield that ten minutes of concrete thinking is worth a lifetime of the "inane meditation of India."

Is meditation inane? If we practised peace as we practise golf might not our asylums and hospitals be emptier? Meditation has certainly not done the Anagàrika Dharmapàla any harm. He is serene, alert, perceptive, versatile in no common degree. When his time comes to die, he tells me, he will do it with open eyes. "It is all over—snap—in a second," he says, "—one of the easiest actions in this beautiful life of ours. We priests who try to teach you of life would consider it an humiliation to die haphazard, struggling. We learn to meet death as it should be met. As to sleep, you can almost dispense with it if your mind and body are pure. Two hours is enough for me. Happiness? You win it through meditation and your mind you conquer through right management of breath. I see you have the lotus seat—" (half unconsciously, as I listened, I had crossed my legs in the ancient posture of the Buddhist statues) "—and that will help your breath. Breathing, as your doctors tell you, is directly linked with brain processes."

But to report him thus is scarcely fair. A philosophy which reaches from the bowels of man to cosmic space cannot be condensed into a few paragraphs. One thing, however, should be said. Buddhism has been misinterpreted as a vacuous striving after *nirvana*, and *nirvana* has been misinterpreted as annihilation, instead of being translated as bliss. Buddhists, like Christian Scientists, affirm happiness as a law. The Buddhist heaven is "closer than hands or breathing," and is to be won in this life, not in the hereafter.

The Anagàrika Dharmapàla will create few eddies in the

spiritual life of this country, for his teaching is too alien to our mental habits. But he should be heard by those interested in Eastern faiths, for as a teacher of them he is as authentic as he is eloquent.

F. YEATS-BROWN—in Spectator, London.

THE CALL OF THE EAST

It has been said by Professor Max Muller that the only fault of the early Indians was that they did not like to take another's life, in consequence of which India was over-run by foreign people. Truth and honesty were held in high reverence by the Hindus, humanity or to do good to another was the chief characteristic of the Hindus. In other words to do good to other and abstain from injuring another by work deed or thought, what is called "Ahimsa" in Hindu Philosophy took a firm hold in the hearts of the Hindus. But our Rishis when preaching "Ahimsa" to the masses meant "Non-violence" in thought and unselfish work for the good of the many. Such unselfish work leads to Swaraj i.e. control—over one's self. If any one asks whether we want Independence or Swaraj, our answer ought to be Swaraj for that is the ideal—preached by our Rishis of old, Swaraj first and everything else will follow as a matter of course as night follows the day. The West is inventing engines of destruction, more violent every day and is trying to find out the means by which a machine will kill every one but himself. The East is teaching as of old, as to how the rest of mankind can be saved at the cost of oneself. Is it because Indians laid down their lives for the preservation of mankind, that the foreigners took advantage of their weakness or ignorance as the Westerners would call it and deprived the Indians of their kingdom and wealth? No, The Indians lost their Independence because they lost their Swaraj, they became selfish, they could not find out the God in man. It is not

that independence or freedom cannot be won without Swaraj but independence without Swaraj is not stable. A nation in order to become independent and stable needs the force of character and self supporting activities of the majority of the people composing the nation. If we are allowed to control ourselves, to limit our needs to the resources of the country and to help our countrymen to form a nation by the ties of love and unselfish work, why is this frenzy for independence? Is it because the poverty of the masses has reached the limit, that the people do not get a mouthful of bread to keep their body and soul together, that they are asking for a change of Government? Or is it because the people are dazzled by the liveliness by strife and bloodshed of the West. The West has taught us to create our wants and to satisfy such created desires. The West has taught us the principle of the "survival of the fittest." Who cares for the teachings of Jesus Christ—"Love thy neighbour as thyself", who cares for the Salvation of man? An average Westerner may think that his sins committed in a week will be atoned by one hour's prayer on one Sunday, just as an average Indian thinks that all his sins will be washed away by a dip in the Ganges. We have become unbelievers we take the name of religion and God to serve our purpose whenever it suits us. Hear the voices of Rishis of old who in unfaltering tongues call aloud "O ye sons of the Immortal! turn your vision inwards. Control yourselves your desires and you will win the world". Who cares, we have become visionaries, we have become idlers and we have lost the world. "What if we gain the whole world and lose our soul? The world will not give us peace which we want. How can we gain the whole world and soul at the same time? The East can show the way—the East is inviting the West to taste the cup of Immortality. The little Jap has found the way to gain the world and the soul at the same time. The ideals of Rishis of old are rightly followed by the Japs and they are the torch bearers of the East. "Swaraj" should be our motto—"To win self is to win the whole world" is the teaching of the East. Unless and until

we become men, how can we help our neighbours our countrymen. It is not by violence but by non-violence in thought, by unselfish work for the common good and by meditation that we wield the highest power. Our Rishis did not forbid us to protect ourselves and properties—they did not advise us to become dreamers but they advised us to become men. It is not because the Hindus did not like to take another's life but because they became too selfish and did not care for their neighbours or fellow countrymen, that they were over-run by the foreign people. If the soul is lost in dreams and selfish desires, the world will not help us to regain our soul. But if we find out the soul, it will not be very long to regain the world. Where are the preachers of old, who used to go from door to door for their livelihood and at the same time preached by example and precept the way to find out the soul? Where are the preachers who loved to humble themselves before the public and tried to save mankind at the cost of their own lives? Where are the preachers whose motto was self-sacrifice and who gave the people whatever they acquired out of compassion for the world? Hark, O Preachers the voice of the Lord Buddha: "Go ye, O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men." O benefactors of mankind! raise us from the deep slumber and ignorance, infuse your strength in us and show the world that your self-sacrifice does not lead to imbecility but manliness, not slavery but freedom.

BHUBAN MOHAN DAS.

JEWS AND CHRISTIANS

The stand of Dr. Stephen S. Wise that Jesus must be accepted by Jews as a man and not as a myth, a viewpoint vigorously assailed by some of his rabbinical colleagues, brought Christian as well as more Jewish clergymen to his defence yesterday

Messages from throughout the country showed that Dr. Wise was being supported strongly, despite the criticism levelled at him by the Union of Orthodox Rabbis for his sermon eight days ago before the Free Synagogue in Carnegie Hall. Locally, the action of the orthodox rabbis was characterized as "drastic, unfair and nasty," by Dr. Nathan Krass, rabbi of Temple Emanu-El, Fifth Avenue and Forty-third Street.

Opposition to Dr. Wise's resignation as chairman of the United Palestine Appeal, a step he took when the storm of controversy came in the wake of his sermon, continued to increase. Head-quarters of the appeal at the Fifth Avenue reported telegrams of protest arriving in "a flood." Samuel Untermyer, President of the Palestine Foundation Fund, was one who urged that the resignation be rejected and he pledged himself to fight its acceptance.

Dr. Wise spoke in the morning in Temple Keneseth Israel, Philadelphia. He made only one brief reference to the controversy, said Associated Press dispatches, asserting that his discourse on Jesus had been "misrepresented," and that similar statements had been made many times in Jewish houses of worship. "It is nothing new," he remarked, "and has been said here in Keneseth Israel on many occasions." The congregation pledged its support to Dr. Wise.

HAS SAID "LAST WORD."

Later in the day he said he had spoken his "last word" about his resignation or his attitude towards Jesus. He made this statement at the eleventh annual convention of Alpha Mu Sigma, a fraternity of Jewish college students, held in the Hotel Martinique. The students adopted resolutions endorsing Dr. Wise and deploring the "hasty action" of the orthodox rabbis.

Dr. Krass aligned himself in defence of Dr. Wise in a sermon in which he defined the Jewish attitude to Jesus. The temple was filled to its capacity of 2,500 and several hundred persons were turned away.

"The Jews deny and have always denied that Jesus of Nazareth was the Messiah or the Son of God or God himself," said Dr. Krass, "or that he was divine even in an attenuated sense, in a unique manner. This is the only authoritative view held by Israel regarding Jesus. No orthodox Jew to-day, no organization of orthodox Jews, no orthodox rabbi will contradict this declaration."

Dr. Krass deprecated the attack of those who had ascribed sensational motives to his sermon, and defended the rabbi of the Free Synagogue as one who had devoted his life to service to Jewry.

He said that the Jews had always assumed the historicity of Jesus, adding: "The mythical theory played no role as far as Jewry was concerned. It was an egregious error to state that the Jews ever espoused the theory that Jesus never lived and that only within very recent years was a change of attitude adopted. Individual Jews, like individual Gentiles, have held the belief that Jesus was a mythical character.

"Concerning the further question, 'Can the Jews accept the teachings of Jesus?' one is confronted at the very outset by great confusion. There is no contemporary record that has any allusion to Jesus of Nazareth. The New Testament contains four distinct biographies. They were written long after the death of Jesus. The material they contain is largely and loosely traditional. There are conflicts, contradictions and confusing narratives.

"In asking the question 'Can the Jews accept the teachings of Jesus?' one must ask the further question, 'Which Jesus?' The Gospel of St. John is a biography of Jesus wherein he is portrayed as absolutely divine. The claims for his divine sonship, for his unity with God, for his incarnation of deity, as expressed in that gospel obviously cannot be accepted by Jews."

Dr. Krass pointed out that many of these recorded teachings of Jesus have not been accepted by the Christian world itself.

The controversy aroused by Dr. Wise was recognized by the Right Rev. Mgr. Joseph H. McMahon, pastor of the Roman Catholic Church of Our Lady of Lourdes, 465 West 142d Street. In his sermon at 11 o'clock mass, he said :

"There can be no everlasting peace on earth until every one accepts the teachings of Jesus and recognizes God. We who have accepted the teachings of Jesus and have entered Christ's Church and abide by the precepts of His church please the Lord. We understand the Scriptures and comprehend the meaning. The eye of the Jew is still folded. The controversy aroused among the Jews at present is interesting and very important."

HOLY EIGHTFOLD PATH

(TUNE "ST. CLEMENT" ANCIENT AND MODERN.)

There must be a way for the sad and the weary
 To find eternal rest and peace ;
 There must be a path to that state of Nirvana,
 Where earthly sorrows forever cease.

O where shall we find a Light to guide us
 Across Samsara's restless tide?
 O where shall we seek for the strength to sever
 The chains of passion, self and pride?

Lord Buddha found the holy Pathway,
 The Eightfold Path, which all men need ;
 And on earth's journey, dark and dreary,
 The Dharma's light our steps shall lead.

DOROTHY HUNT,

DISCOVERY OF AMERICA BY ANCIENT BUDDHISTS

TRACES OF BUDDHIST MISSIONARY ACTIVITIES FOUND.

It is said that there existed communications between Asia and America so early as the 5th century. A country Fusang or Fuso is mentioned in early Chinese histories. This country is presumed by some prominent oriental chroniclers to be the Mexico of to-day.* Direct evidence of the early Buddhist mission to that land, though chiefly based on Chinese historical documents, covers also the traditions, religious beliefs, antiquities to be found in America, extending all the way down the Pacific coast from Alaska to Mexico, as well as to many localities lying at a considerable distance inland.

One can readily see the case of making a trip from Asia to America along the Aleutian islands to Alaska. Starting from Kamtchatka, which was early known to the Chinese, the voyage in a boat or canoe, following the great thermal ocean current, could at most times of the year be undertaken without much danger or difficulty. Then from Alaska down the American coast the travel would be still easier.

Such a travel, compared with some of the well-authenticated wanderings of Buddhist priests, especially of those who journeyed overland between China and India, is a mere trifle. Each part of the trip from Asia to America would be as well known to the natives of the various islands in the 5th century as it is now.

Accordingly the zealous Buddhist missionary was determined to propagate the gospel to all these islands, and ultimately reached America. From early Chinese classics, as well as the geographical, historical, and poetical works, allude to a land at a great distance to the east of China, under the name of Fusang. Its approximate distance is given as 20,000 *Li* or 6,500 miles, and its breadth is recorded to be 10,000 *Li*, or about 3,250 miles. A wide sea is stated to lie beyond the

* See Bretschneider, *Das Land Fusang* (Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens, 11).

continent, which might be supposed to be the Atlantic Ocean. A tree found growing in this country was called fusang or fuso (a species of mulberry?) from which, it is said, the name of the land is derived.

In ancient Chinese poetry the name of this land, Fusang, is used as a synonym for the extreme East, and many fabulous or fantastic narratives are given of its marvels, which are often contradictory. But the enthusiasm of any itinerant Buddhist priest, who wanted to spread his religion to the utmost bounds of the world, was historically known.

In Chinese history the record of a visit of a Buddhist priest Hui-shen from the land of Fusang in the year 499 A. D. is given. He was a native of Cophene, or Kabul (eastern Afghanistan), which was the great centre of Buddhist missionary exertions in early times. Since this account was considered of sufficient importance to deserve a place in the imperial archives of the Liang dynasty, and is handed down with the full authority of the Great Chinese historian Ma Tuan-lin's work *Wenchien-tungk'ao*, there should be no doubt as to its authenticity. The narrative states that there was a Buddhist priest named Hui-shen, who in 499, during the time of the Tsi dynasty, came from Fusang to the capital, and went to the court of the Emperor Wu-ti of the new Liang dynasty. He gave presents of curious articles to the emperor brought from Fusang, among which was a material looking like silk, but the threads of which could support a great weight without breaking. This is supposed to have been the fibre of the Mexican agave. Besides he presented a mirror of a foot in diameter, possessing wonderful properties, and resembling those in use in Mexico and other localities in America at that time. The emperor treated him as an envoy from Fusang, and deputed one of lords to interrogate him respecting the country, and to take down his story in writing. This was accordingly done, and we have what is undoubtedly the original text, with only perhaps here and there a typographical error which is not difficult to be explained.

Hui-shen gave particulars of the journey through the Aleutian Islands, and Alaska, with reference to the length of the route, as well as to the inhabitants. He mentioned the country of Fusang as land due east of China. The country had a great number of fusang-trees which, according to his story, when they first appear above-ground, are like bamboo shoots, and are used as food. Threads are spun from the skin of the plant, and woven into cloth from which clothing is made, or are made use of in embroidery. They also used the fibrous material of the fusang-trees for making paper. These and many other features of the tree as narrated by the priest seem to point unmistakably to the Mexican agave. The priest also mentioned red pears which agree in description with the fruit of the prickly pear. Further he said that grapes were plentiful, and there was plenty of copper, but no iron. No money value was put on gold or silver ; their markets were free, and there were no fixed prices.

Hui-shen said that the people of Fusang were formerly in ignorance of the doctrines of Buddha, but during the time of the Sun dynasty, that is 458 A.D., there were five bhikshus, or Buddhist monks, from Kabul, who went there and promulgated the knowledge of the doctrines, books, and images of Buddhism. Their labours were successful, so that they ordained monks from among the natives, and thus the customs and manners of the people were soon reformed the manners and customs of the people, their forms of government, their marriage and funeral ceremonies, their food and clothes, their method of constructing houses, the absence of soldiers and arms, their cities and fortresses, are all particularly noted, and agree with what is found in no countries bordering on the Pacific, except on the continent of America in general, and in Mexico in particular.

Indeed it is worthy to notice that if *fusang* was used by Hui-shen to represent the maguey or agave plant, then as Mexico signifies "the place or region of the agave," it follows naturally that if Mexico was the country he visited, he would

call it the country of "the fusang." Hence to suppose that Hui-shen could have invented all these statements, and that his story can be satisfactorily explained upon any other theory than that he had actually made the trip which he so truthfully and soberly describes, is, to say the least, absurd.

Furthermore when we come to look for visible traces of Buddhism among the antiquities of Mexico, we are soon amply rewarded.* Images and sculptured tablets, ornaments, temples, etc., abound that cannot well be ascribed to any other source with any show of reason. Among these may be mentioned the following:—

An image of Buddha found at Palenque, sitting cross-legged on a seat formed of two lions placed back to back, closely resembles similar images found in India, China, and Japan. A large image found in Campeachy represents accurately a Buddhist priest in his robes. An elaborate elephant-faced god found among the Aztecs is evidently an imitation of the Indian image of Ganesha. A Buddhist altar of stone was also found in Palenque. Figures of Buddha sitting crossed-legged with an aureola around his head, and placed in niches in the walls of the temples at Uxmal, Palenque, etc. are exact counterparts of images found in niches both inside and outside of Buddhist temples in Japan, China, and India. A perfect elephant's head is found sculptured on the walls at Palenque, *the elephant being the usual symbol of Buddha in Asia, and no elephants being found in America*. Then there is an old Mexican image in the Ethnographical Societies' Museum at Paris, which depicts Buddha sitting in the crosslegged attitude, with an inscription on either side, one of the characters being evidently intended for the Chinese character incorrectly for Buddha, engraved by a sculptor who did not know the Chinese written language. On the walls of Uxmal there are astronomical diagrams and images, representing among other images the dragon which causes eclipses by swallowing the sun (a thoroughly Chinese

* Cp. The Buddhism in Old America (North American Review, May 1905).

notion), but instead of scales it is covered with feathers, showing the idea that it can fly. The enormous temples or palaces at Palenque and Mitla are almost counterparts of Buddhist temples that are found in Asia, particularly in North China, Mongolia and Java, the large pyramidal bases and the mode of construction all seeming to point to Buddhist origin. There is a Buddhist cross, or symbol of Buddha, carved on a pillar at Palenque. The ornaments in the walls of the temples in different parts of Mexico are similar in design to those of many buildings in India and China.*

All the above mentioned things have close relations to Buddhism, but there are many difficulties and inconsistencies in Hui-shen's account of the introduction of Buddhism with Fusang or America. These, however, are easily accounted for when it is remembered that he was a native of Kabul speaking Chinese imperfectly, while one who put down in writing his tales must have failed to understand some of his statements, for the writer had never travelled to that land. The account was written before printing was in use, and hence in copying many errors may have crept in. Moreover, the Chinese characters are subject to changes, in lapse of time, both in sound and meaning. Besides, when the Spanish overran America, they soon destroyed all the features of the ingenuous civilization, which they supplanted by their own.† Accordingly proofs which may then have remained of the introduction of Buddhism in the 5th century may have been soon swept out of existence.

Be that as it may, proofs of Asiatic people's visit to the American continent in the early times can be searched from the traditions, religious customs, etc. of the inhabitants of Mexico, Yucatan, and central America, their architecture, their calendar, their arts, and many other things which were found after the Spanish conquest of America, exhibit the most surprising coincidences with the details of Asiatic beliefs and

* Cp. A. Bastian, *Ethnologisches Bilderbuch*, Berlin 1887.

† Botsford, *Brief History of the World*, New York 1917; pp. 278-9.

Asiatic civilization. So much is this the case that those independent observers, who have known nothing of the story of Hui-shen, have been convinced that there must have been some kind of communication between Asia and America in older times. Thirty-five of these coincidences are given by Edward P. Vining, of San Francisco in his exhaustive study of the subject.† He says: "Almost any one of these coincidences might be fortuitous, but it seems impossible that so many coincidences could have existed unless the civilization of one continent was to some extent borrowed from the other." Searching for traces of Buddhist origin among old names of persons, places, and things in America brings to light some curious facts, so it may be inferred that the majority of these coincidences point most unmistakably to Buddhism, and if not actually introduced by Hui-shen and his party, they must have been introduced by any other party from Asia.

By the way let us refer to a quite different piece of information coming from New York recently (1923), to the effect that according to investigation carried out by a certain German scientist into hieroglyphs discovered on a rock on the Swedish coast, esteemed to be 20,000 years old, the Inca Empire in South America was founded by ancestors of Germanian and Scandinavian tribes who appeared to be already well acquainted with Egyptian civilization, and had explored the Nile river, and invented agricultural implements and wagons. Meeting with a disastrous famine during their stay in Sweden, they crossed the Baltic Sea to Germany, and transported a large number of horses and a huge quantity of horsemeat for the purpose of establishing a colony in Germany. Furthermore, those who remained in Sweden travelled to Asia via the Behring Sea.

The above mentioned information is very brief, and there is no telling to ascertain it until further investigation is done.

S. WATANABE in *Young East*, Japan.

† An Inglorious Columbus.

STUPA

[This monograph was written by the late Mr. Monomohan Ganguly and we are indebted to his father Babu Nagendra Nath Ganguly for kindly allowing us to publish it in this issue. —ED. *Maha-Bodhi*.]

In Fergusson's classification of the objects of Buddhist adoration and worship, the stupa occupies the second place, the first being assigned to the stambha or lat. The stupa or the hemispherical mound is a structure serving three purposes, e.g., religious, funeral and memorial. A religious stupa is dedicated to the Buddha, either the Adi or the celestial, or the Manashi or the mortal. In a funeral stupa the relics and the mortal remains of the Manashi Buddha or his disciples or Buddhist sthaviras or saints, or people consecrated to the church and the preachers are enshrined; and the memorial stupa commemorates some important events or marks any religious spot.

The stupa has a circular or a square base supporting a dome either resting on it direct, or upon a drum and surmounted by a rectangular block over which rests the umbrella or a tier of such umbrellas which diminish in size as they rise called hti in Burmese. I have come across a nice specimen of the second type complete in every detail at Taxila in the monastery Mohra Moradu, it being, according to Sir John Marshall "the perfect one of its kind yet discovered in Northern India" and accordingly possessing "a very exceptional antiquarian value".

Every stupa has a circumambulatory passage or the procession path around it called *Pradakṣhina* or *Parikrama*.

Whatever may be said by the oriental scholars about the rite of circumambulating the stupa by the devotees with offering and garlands as one of the relics of the old Mithraic rites it was very significant. In case of stupas of huge proportions such as at Sanchi another such passage used to be

provided on the high plinth where there is a margin or berm left from the dome for the purpose.

The stupa used to be held in such a great sanctity that it was invariably invested with a personal character as of an individual ; we accordingly come across such personal names as *Thupadāsa* or *Sthupadāsa*, i.e., the servant of the stupa. The gift of a man bearing such a name is recorded on one of the pillars of the railing at Bharhut.

The rails were usually employed as enclosures of stupas and forming accordingly necessary adjuncts to the latter. These were, however, used as enclosures of temples, sacred trees, etc., the object being obviously to protect the latter from profanation. The rails are elliptical in cross section and are fixed into the lozenge-shaped socket holes or mortices of the vertical posts or uprights. I may mention here that many such posts of the railing were subsequently utilised as lamp posts in the Gupta period as appears from the dedicatory inscriptions of the sixth century A.D. noticed at Sarnath. The posts are connected together by the top-most bar called the coping stone which is rounded on the top, smoothed and dressed, the flat-sides of which are generally sculptured with a frieze of animals, floral devices etc., occupying spaces in the undulations of a flowery garland. The coping stones are sometimes carved on one side only and sometime not carved at all. The pillars or the vertical posts are divided into two classes from the constructive and decorative points of view. The intermediate ones have their edges chamfered, their plan presenting the form of an octagon whereas the latter display more or less rectangular shapes and are more profusely carved than the former. I may illustrate the usual decorative types of the intermediate or medial and terminal pillars from the railing of Bharhut. One of the medial pillars has a disc on the centre sculptured with a raised platform supporting the Dharma-chakra, or the wheel of the law surmounted by the Buddhist trident with an umbrella resting over it. The altar with a band of worshippers is shown in front of the Bodhi Tree and

devotees kneel on its two sides. From the inscription below this disc or medallion it appears that the tree was the Sala Bodhi tree of Visvabhu, the fourth Buddha before Tathagata. There is a dedicatory inscription over the disc. The upper half medallion represents a portion of a building with the characteristic Buddhist railing with a verandah provided with two arched ways in one of which a man is standing, leaning on the railing. The pillar next to the one described above is a corner pillar two faces of which are sculptured in prominent relief. It differs from the medial pillars in not having a central medallion and a semi-medallion at the bottom. The lower part on one face shows the dwarfed figures and the other face shows triple elephants carrying a Buddhist railing on the top of which is found a figure on horseback. One of the elephants is ornamented with a garland of beads from which half discs, apparently of metal, are hanging down. The goad and the trappings of the elephant and the saddle, rein, nose strap, etc., are very cleverly represented.

There is another feature of the railing which we should not forget while describing its characteristics, it is the torana or the gateway for a description of which I should refer to the Bharhut stupa. It had four gateways which screens in front and to one side of it. The torana consisted of two pillars each consisting of four columns of octagonal shape connected together and three cross bars or architraves. The pillars have bell shaped capitals with abaci crowned by mythical, recumbent animals, those on the northern pillars having human faces. These animals are not winged. Whatever might be said by the oriental scholars i.e. the Persian character of these columns those who have studied the technic of architecture carefully cannot but notice wide variations between the two types. I believe it will not be out of place if I incidentally touched a few of these points.

- (a) All the Persian columns except that of the palace of Cyrus at Pasargadae in the valley of the Polvar are fluted. This is not the case at Bharhut.

- (b) The Persian shafts are slender, airy and tapering at the top.
- (c) The base of the Bharhut pillars does not bare the least resemblance to any column of the Achaemenid, or the Sassanid kings usually characterised by a torus seamed by horizontal chanellings or a bell ornamented by pendant leaves with palmettes at the upper border with the torus above it as in the column of the palace at Susa.
- (d) The animal figures of the Persian capitals do not rest on an abacus as invariably at Bharhut, Sanchi, etc.
- (e) There is no moulding in the Persian types like the *achinus* of the Doric capital separating the shaft from the capital.
- (f) In the zoomorphic capitals of the Persian columns we do not notice the haunches of the animals which are invariably noticed at Bharhut.
- (g) At Bharhut we do not come across the unicorn as in the hypostyle hall of Xerxes at Persipolis nor is noticed the bold salience formed by the legs folded back.

In the absence of any proof to the contrary it is very reasonable to suppose that the Indians got the idea of the zoomorphic capitals from the Assyrians from whom the Persians also derived it ; we may ascribe to the same source the conception of the bull portico of the temple of Delos in Greece.

From the above description of the stupa it may be questioned that simple as it is design and constructive peculiarities if it has any value from an architectural point of view, if it furnishes a lesson that is not found in buildings of huge proportions and massive amplitudes showing an artistic disposition of the structure or the skilful grouping of apartments having accordingly a greater claim on our recognition.

Before I attempt at explaining the architectural significance of the stupa I should like to impress upon you the fact that what we notice in the second century B. C. at Bharhut, or a century earlier elsewhere, does not indicate the earliest dawn of plastic instinct ; the Buddhist art did not emerge full grown from the bold endeavour and initiation of Asoka, or his immediate successors as is popularly believed. It will be unfair to say that here at Bharhut we meet with an art with which young faltering step is about to essay higher and bolder flights. If we study the column casually we cannot but be impressed by the already conventionalised architechtonic and sculptural peculiarities which we do not meet with in any other part of the civilized world. The lightness of touch coupled with the technical and artistic accuracies free from a look of painful care has also a charm all its own which cannot point to a recent origin. In a new-fledged art convention has no place ; whereas at Bharhut convention is visible everywhere in an advanced state of growth. Look at the tail of the Makara at the end of the cross bar of the torana forming a volute or a scroll, the mythical animals carved in the spaces of the undulating garlands with the row of belts below on the raised fillet of the coping stone ; look at the medallions or half-medallions on the uprights of the railing, look at the chamfering of the shaft and the stop-chamfering at its junction with the base, look at the representation of the Vihara, a volted structure with nave and side aisles the like of which is found in the later structures of the Romans and those of the Sassanian kings at Servistan and Firez-Abad in the province of Fars, or ancient Persia, flourishing in the third century of the Christian era. Look at the representations of the spacious three or four storied buildings with arched roofs provided with dormer windows as depicted in the bas reliefs. Last of all look at the pose of the Yakshinis standing under a tree grasping a branch of it, a pose that has undergone little or no change after the lapse of twenty two centuries. If you look at all these conventions and examine the stones dressed and carved with utmost nicety

you cannot unless obsessed by prejudice with your mental vision hopelessly blurred call the architecture of this period as the first awakening of Lithic art and impulse.

Having established the ancient heredity and traditions of the architecture of Bharhut let us see if it has any special message to deliver.

The Bharhut stupa presents some architectural and sculptural elements which are not so impure as those noticed at Gandhara where the debased Corinthian capital with the modillion cornice has been employed so largely as architectural features both in composition and in the decoration of bas reliefs. Here we find the purest Indian type that supplied architectonic models for many centuries ; its spirit has filtered down to the present day in our artistic representations. As the diverse species of plants and animals scattered with lavished prodigality over land and sea can be shown as derived from a few proto species, so the post Christian and mediaeval types found in our sculptures might be traced back to their original or nearly original types if we study carefully the sculptures of Bharhut.

On measuring the dimensions of the component parts of the body of almost all the important figures of Bharhut I have found them to lean more towards the Saptatāla type than towards the Shadātāla as at Gandhara, the figures of which have a clear leaning towards the latter which is not the Indo-Ariyan standard as appears from the following texts of Shukraniti

Dasatālā Kritayuge Tretāyām Navatālikā

Astatālā dwāparetu saptatālā kalam smṛiti.

This pure Indo-Ariyan standard of measurement has been sedulously followed by the sculptors from the earliest dawn of sculptural history down to the mediæval times.

Having considered so far re. the purest types Bharhut furnished to the latter architectural development, it may be argued what is there in the simple architecture of Bharhut that may capture one's imagination? Before I reply to this question

I should remind you that we are discussing about a memorial type of architecture and not a civil or a domestic one and as belonging to the memorial class of architecture what is more beautiful than the domical stupa resting on a high plinth bathed in sun-light and standing out clear and distinct against the deep azure of the Indian sky? It requires no stretch of imagination to conjure up strange fancies to think of a stupa standing on a landscape clothed in green where the flowers of every hue enamel the meadow in veriegated tints. I shall never forget the pleasant memory of a summer evening when I revelled in an incommunicable luxury of thought standing by the side of a stupa still cherishing the dying sun beams struggling with the twilight, my thoughts being broken at intervals by the bleating of sheep and lowing of cattle returning from their pastures after the receding rays of the sun were gradually withdrawn like a transparent veil of light. I have very briefly referred to the Buddhist railing or palisade encircling the central tumulus enshrining the relics of Buddha or Buddhist saints. Whatever origin such as the Persian or the Mithraic, may be attributed to the conception of this idea, it was, at least in this form, a peculiarity of Buddhist structure the like of which we never come across in the ecclesiastical, funeral, or memorial architecture of any age or clime. General Maisui has erroneously inferred from the existence of 360 cross bars of the Sanchi stupa railing that this was reminiscent of the "subdivision of the circling year" and as such of elemental worship clearly.

The railing surrounding the stupa is symbolical of Sangha or the order of brotherhood whose blood was the cement of the Buddhist Church its cross bars resembling the votaries knit together in golden ties. These are accordingly carved with bas reliefs with human interests so the architecture of the stupa is full of deep purpose and as such it occupies a prominent place in devotional or memorial architecture of the symbolical type. The cross bars are technically called *suchi*, or needle, a term that has found a very appropriate application in this enclosure, its purpose being knitting together.

I have likened the cross bars to the Buddhist friars and laymen and any one who has gone through the Buddhist literature will see how anxious was the Enlightened for bringing about a solidarity of feeling, some sort of kinship in the monastic order which was destined to work out wonders in every sphere of activity spiritual, ethical and worldly. This anxiety of the Enlightened as evinced in his last advice to Ananda for the upkeep and maintenance of the order is nicely described in the sixth chapter or sutta of Mahāpari Nirvana Sutra. The railing accordingly seems to me a lithic representation of the idea of Sangha, a healthy democratic ideal, the slow moving but ultimately irresistible power of which has now come to stay after the lapse of so many centuries. This ideal helped in the leaguering together of a vast Buddhist confederacy and stimulated the best efforts of the country in various directions. We accordingly find both the Sramanas and the upasakas, both males and females vying with one another in making gifts for the stupa of the railing: for, we find at Bharhut, the pillars or the sthambas or "Thabos" in Pali, the cross bars or the Suchi inscribed with the names of donors; we find in one pillar the inscription recording the gift of Ishipalita, the preacher, in another part of the lay brother Buddharakshita "*Bhadanta Buddharakshita sa Satupadānasa dānam yavā* gift of the lay brother Buddharakshita of Satapadana"; in one pillar we come across the short notice of the gift or the *yavodanam* of the Reverend Gorakkshata, in another that of Chapadeva, wife of Revati Mitra "*Vediśa Cāpadevāya Revatimita Bhariyāya pathama yavodānam.*"

That the Buddhist stupa with its adjuncts is symbolical in character will be evident from the consideration of the number of cross bars. The triple row of such bars representing the Buddhist triad is never departed from in any railing discovered uptill now. This idea is kept in view in providing three cross bars or architraves for the torana by which the railing is pierced. The torana to which the railing or enclosure is attached is emblematic of the enlightened towering above all in solitary

grandeur yet drawing the members of the brotherhood closer together and also showing as it were the way to Dharma represented by the stupa.

I may be permitted to remark incidentally in this connection that the idea of the triad be it Buddhist or Brahminical in its original conception is found conventionalised in the temple architecture of the mediæval times, particuladly in those temples which show marks more or less of Buddhist or Jain influence. From a very careful study of this feature extending over a period of twelve years I have found the "triyatha", the three pilastered representations in the Brahminical temples of Mysore, Orissa and Kashmere. I may go so far as to say that in these temples of Orissa which do not show any Buddhist feature, I have never come across any triyatha representation. They are usually of the Pancharatha, saptaratha or even of the navaratha type. It should be borne in mind here that the temples found at Benares and some such places form exceptions to this general rule discovered by me, the reason obviously being ascribed to their being heterogeneous character.

The idea of obedience without which no system or polity, can exist for a single second is engraved on all the cross bars and pillars of the railing with their independence kept intact, individual character distinctly marked out, but collected together for one common purpose and culminating in the torana exacting discipline or self-restraint as it were from them. This negation of the self, arising out of the relation subsisting between the *shastā* the *Avuso* and the *Ayasman* or *Bhante* laid down in *Mahāparinirvāna Sūtra* should not be mistaken for subjugation, a debased amalgam the dishonest currency of which has hampered the introduction of the pure metal; nor is it the conformity to the wishes of the tyrant seeking to stamp forcibly the mark of the conqueror's seal on every mind; it is in the words of Ruskin that "to which Polity owes its stability, Life its happiness, Faith its acceptance, Creation its continuance"; by the exercise of this self-restraint the angularities of the separate integers forming the aggregate

of the Sangha are rounded off, and it is gratifying to think that the cross-bars have invariably being designed of lenticular or elliptical cross section without any salience or angularity perhaps in keeping with the chastening effect of discipline so rigidly enforced by the Sangha invested with an authority of the whole over the part, an idea which Dr. Martineau in the chapter on Idio-psychological ethics has described as essentially Hegelian in character.

I have remarked that the railing with pillars is covered with bas reliefs and decorative devices which according to some critics of Art constitute over decorated ugliness. These decorations breathe the spirit of sacrifice without which nothing noble can be attained as says the scripture. It secures for us immortality *Tyāgenaiva amritatva mānashuh*. This principle of sacrifice should be borne in mind before we condemn Indian architecture as characterised by over decorated ugliness. This misunderstanding of Indian architecture is the outcome of adopting western methods of criticism to eastern sentiments and habits. The remarks of Foucher while lecturing on the eastern gate of Sanchi Stupa at the Musee Guimet are very apposite and clearly indicate the actual state of affairs. While speaking on the reproduction of the monumental gate of the Sanchi Stupa covered with bas relief he says that it "cannot naturally have any claim to speak to our European eyes, or to awaken in our minds the remembrance of any traditional legend. But then let us bring before it any native of India ; he will remain as puzzled, and if he is candid, as silent as we, do not, however, hastily conclude from this that these sculptures have never had any meaning for any one because today, their compatriots themselves no longer understand anything about them." The poles are hardly wider asunder, or more diametrically opposed than the canons of art criticism obtaining in the East and the West ; for a correct understanding of the genius of the Indian architecture these insuperable bars of the western method must needs be removed.

The abundance of decoration in this case is an index of

the abundance of enthusiasm prompted by a religious impulse, a pious desire to obtain their "franchise, their citizenship, their inheritance in His Eternal kingdom." Epigrammatically expressed by an old Indian Law giver *talloḥam vindate dhruvam* quoted by Raghunandan in his *mathapratisthāditattvam*, our old Indian architecture however humble it may be, is invariably stamped with an indelible impress of the spirit of sacrifice an offering up of ones best, what one prized most. What I prize most may not be indispensably necessary and may not have a universal significance in deciding on a relative question, but the spirit prompting me to give my best has no doubt an applicability and importance which are universal in character. This like the Absolute Temperature in Thermodynamics, or the Absolute physical units of length, time and mass may be taken as the absolute standard of art measurement, or of art criticism from the ethical standpoint. I would prefer the so-called over-decorated ugliness to the baldness of a wall indicative of meanness and want of catholicity of heart. It is therefore from this consideration only that it may be appropriately remarked that "not a single stroke of the chisel is in vain."

On going through chapters on the Kula Sila or the Minor Details of Mere Mortality in Brahmajala Sutta and other treatises one would naturally expect the representation in the bas reliefs to breathe a spirit of pessimism mingled with the contempt of human joy and passions and an intolerance of human frailty in consonance with the principle of *dukkha* or misery pervading our existence, the *Abhigāta* or annihilation of which is its summum bonum. The architecture of the stupa is accordingly paradoxical but the paradox is a brilliant truism. If we look at the bas reliefs we are sure to meet in one medallion the noble kindly brow bright with deep thoughtful eyes showing an unruffled composure, in the other knitted brow with dim careworn eyes indicative of anxiety and shorn of that glistening light which characterises the genial flow of humour ; in one we come across a humorous scene of a procession led by monkey musicians playing wind instruments

and beating tom toms, followed by an elephant mounted by several monkeys, in the other we find the solemn scene of the worship of the Bodhi tree by the Nagas ; on one pillar we find Chulakoka Devata the comrade of yaksha Wiudha in keeping watch over the devaloka, in the classical tribhanga form already conventionalised bedecked with jewels and ornaments, and grasping the branch of a tree, on the other is depicted the hunting scene in a hill forest where a running stream has also been represented ; so we see that life in all its phases with its joys, misery and frailties has been fully represented without any attempt at toning it down by showing its brighter aspects largely. It seems a great anomaly to see the artistic representation of life represented to the last dregs of Reality quite different from what it is from the standpoint of Buddhist Philosophy the impermanence of every condition physical or psychological, the absence of any permanent principle, any entity, as adambated in Potthapada sutta.

Whatever be the Buddhist philosophical doctrine about the emptiness of existence or an *existencia fluxa* it was never kept in view in the artistic or architectural representations of life which had a definite purpose to serve fraught with deep meaning having a spiritual and ethical significance quite distinct, therefore, from the artistic standpoint of Nietzsche, the apostle of the superman according to whom the world as a whole having an artistic value is a moral and without a goal or purpose. The various scenes depicted in the panels and medallions representing interesting phases of activity and struggles of life do not impress and amuse us in the same way as a drop of water swarming with micro organism does to a Bacteriologist. Here all the scenes of activity are pervaded by a sense of earnestness, striving after reaching an ideal, and are wholly bereft of the comic effect which according to Schopenhaur is inherent in all life activities, however great and earnest they may be, by reason of their emanating from a source which has been described by him as "the ephemeral and mock existence."

We are not in Plato's den when we are in the presence of these bas reliefs ; our minds float in a luminous atmosphere saturated with highly intense spirituality ; we then live in a warm atmosphere of spiritual emotion rather than in the chill regions of undulated abstractions. When we steer our craft from the eddies and current of subtle philosophical doctrines into more placid reaches of these bas reliefs representing stories some of which delighted the whole world's childhood we are enkindled by a sympathetic touch of nature which makes the whole world kin. Verily the dead stones are instinct with life. To quote the words of the Regius, professor of Divinity in the Cambridge Sermons while describing the living creed of Christians these stones have a mighty "voice for the weary and heavy-laden, for the weak and the illiterate, for the outcaste and the lost, for the sick and the dying."

HYMN

LOVE EVERY LIVING THING.

(TUNE FRANCONIA ANCIENT AND MODERN.)

Love every living thing,
And take no life in vain ;
But by your acts protect the weak
And spare all creatures pain.

This great example learn
All Buddha's children true ;
To love all forms of life around
And cruelty eschew.



Born 1866

Died 1926.

MOST REVEREND KRIPASARAN MAHA STHAVIRA,
the founder and president, Bengal Buddhist Association.

NEWS AND NOTES

THE MAHA BODHI SOCIETY OF GREAT BRITAIN—
HOPEFUL SIGNS.

The Anagarika Dharmapala is now in London. There is hope that he will start work in London on the Wesak fullmoon day, the 2470th anniversary of the Maha Parinibbana, which falls on the month of May. Arrangements are being made to get a commodious house in London on a lease. House rent has gone up, and what is most extraordinary is that along with the rent a premium has to be paid which sometimes come to a very high figure. The annual rent say is £300 and the premium will be £400. However the Anagarika Dharmapala hopes to get a house on reasonable rates without paying the premium.

Buddhists should not forget that London is the most expensive place in the world. It is also the place where thousands of students from different parts of Asia are to be found, who have come to gain knowledge in Arts and sciences. Many are Buddhists from Ceylon, Burma, Siam, Japan, etc. Two or three thousands students from India are scattered in the different cities of Great Britain. They have no place to meet to increase their faith in their ancestral religions. If the Anagarika succeeds in getting a commodious house for Buddhist work arrangements will be made to have a Library of Buddhist and Hindu Books, as well as Confucian and Moslem. It will be a common meeting ground for all Asiatic students. It will be necessary to establish a printing press pretty soon.

The Anagarika Dharmapala is getting from his paternal estate £71 monthly and Mrs. Mary Foster has promised to donate monthly £61. The furnishing of the house will cost at least £500, and to run the establishment the annual cost would come to about £150. The distribution of tracts explaining the fundamentals of the Buddha Dharma is of course necessary.

and the purchasing of books on Buddhism in English and Sinhalese, Bengali, Hindi, Tamil and Urdu will cost a good sum. We want that our friends in Behar, United Provinces and Bengal will forward to the Anagarika care of Messrs. Brownjohn and Howard Ltd., 9/12, Basinghall Street, London E.C. 2, books on Hindu philosophy and the Puranas either in Bengali or Hindi, and books on Jainism also may be sent.

The house rent per annum will come to £400 including government tax, and the lease is for eight years. The cost of the establishment's maintenance per annum £150. The house should be decently furnished to receive visitors. This is London and not Asia. Everything should be kept in immaculate condition, and our Lord the Buddha taught that cleanliness is of primary importance. For the first time after the conquest of Asiatic countries by the British an attempt is to be made to give the Dhamma to the British people. The Anagarika Dharmapala has enough experience to do the right thing to win the good will of Englishmen and English women. The missionary ignoramuses have been cheating the ignorant Christians of England since 1818 by misrepresentation that Buddhists are heathens and worshippers of stocks and stone. The opportunity has come to Buddhists to show their love to their ancestral religion of Truth and Righteousness. Materialism is rampant now in England, the theologians have nothing to offer except the tinsel of religion, and the Arabian Bible which consist of folklore myths of Chaldea, Babylonia, Persia, and Egypt. Science is on the side of Buddhism, and Truth as well.

Hitherto Asiatics came to England to learn and now for the first time a born Buddhist of the original Buddhist Church aged in the study of the higher psychology of the Dhamma and in the doing of good deeds is going to show what real Buddhism is to the enlightened people of England. Buddhists who love the English people should send their contributions to Revd. Anagarika Dharmapala, National Bank of India, 26 Bishopsgate, London E.C. Remember the Buddha vacana "Sabba

dānam Dhamma dānam jināti." The greatest and the conquering gift is the gift of the Dhamma.

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THE GERMAN MAHA BODHI SOCIETY.

A German Maha Bodhi Society has been established in Munich, Neubiberg, whose Secretary is the indefatigable Buddhist Upasaka, Mr. Oskar Schloss the well known book publisher. He is making tremendous sacrifices for the sake of the Dhamma in spending almost his income in the publication of Buddhist literature in German for free distribution throughout Germany. He publishes a monthly called "Der Pfad" which is the monthly organ of the German Maha Bodhi Society and the other is called "Zeitschrift fur Buddhismus." Mr. Oskar Schloss says "since a couple of months the people take a great interest in Buddhism in Germany. Lately we have had many well known persons giving lectures on Buddhism, and a great number of Buddhist Books too have come out. In the last four weeks alone over 20 German Buddhist books have been published. In Berlin a new Buddhist Society has been established and monthly lectures are held, and there have been established a new Buddhist society in Rhineland, and I am glad to say that I am corresponding with both leaders of these two new societies, and it is my wish to bring all the Buddhist societies in Germany together. Our Society is progressing." Wealthy Buddhists of Japan, China, Burma, Siam and Ceylon have a great duty to perform to their Brothers in Germany and England. The missionary propaganda by the Christians in Buddhist and Hindu countries will not be continued for more than half century. No more will the Buddhists be camouflaged by the sheep doctrine of Christianity. The missionary trader will no more swindle the Buddhists. We must now wake up from our long sleep. The scientific world are coming to understand the psychological doctrine of the Buddha Dharma. Buddhists

of Asia send help to the Buddhists of Germany and get the merits of good karma. Dhamma danam agga danam jinati. The address of Mr. Oskar Schloss—Verlag, Neubiberg, Germany, Europe.

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MAHA BODHI TEMPLE PROBLEM.

REPORT OF THE SPECIAL COMMITTEE ADOPTED.

The All-India Congress Committee next considered the report made by Mr. Rajendra Prasad as Secretary of the Budh Gaya Committee. He made a lucid statement of the conclusion arrived at by the Committee. It is the opinion of the Committee that the Budh Gaya temple was built, owned and maintained by Indian Buddhists as far as 13th century A. D. when a Hindu Sadhu who had founded the existing Hindu monastery came in possession of it. There was evidence to show that repairs had all along been undertaken by the Buddhists of India, Nepal, Burma and Ceylon, two saplings of ancient Bodhi tree came to be planted in two separate places, Hindus worshipping at one place and Buddhists at the other. The records showed that the Hindu Mohunt was anxious only about the freedom of the Hindus to worship in the place they had consecrated. No claim was made by Hindu Mohunts of ownership although the position was different now. The Hindu Mohunt enjoyed a Zemindary fetching an annual revenue of three lakhs and his fear was that surrender of possession of the temple might affect his ownership of the Zemindary, although the Buddhists disowned any claim to the Zemindary. Offerings at the temple itself amounted only to Rs. 2,000. The Budh Gaya Temple was the only temple in which all sections of Hindu including the untouchables worshipped freely. Even Non-Hindus had access. Considering all the circumstances the special committee recommended that the control and management of the temple be vested in a committee of ten, of whom five shall be Hindus and five shall

be Buddhists of India, Nepal, Burma and Ceylon, it being provided that of five Hindus one shall be the Mohunt and one shall be a Hindu Minister of the Government of Bihar and Orissa. The object in including the Minister was to enable the Government to look after their interests and avoid international complications as worshippers of the temple came from Japan and China in regard to the worship, the committee recommended that all practices repugnant to the feelings of both Hindus and Buddhists should be eliminated.

Sadhu Sachchidanand Saraswati who represented the Maha Bodhi Society, pleaded for the entire control being vested in a committee entirely composed of Buddhists. He maintained that non-Buddhists had no moral right to have any control over a Buddhist shrine.

Maung Tok Kyi, Burmese M.L.A., and Member, A.I.C.C. congratulated the Committee on its lucid and fair report and moved the amendment that the management be vested in the committee of ten persons, whether Buddhists or non-Buddhists but to be elected by Buddhists only of Burma, Ceylon, Nepal and India.

Mr. Prakasham moved an amendment for a committee of four Hindus and five Buddhists representing the different schools of Buddhist thought. He objected to the inclusion of the Minister.

Mr. Shanmukham Chetty moved on behalf of the Mahabodhi society whose representative was not a member of the A.I.C.C. that the management be vested in a committee entirely composed of Buddhists.

Mr. Rajendraprosad explained the Committee's recommendation followed the line of least resistance. The Buddha Gaya Temple was as much esteemed by the Hindus as by the Buddhists and the total exclusion of Hindus would lead to intensive agitation and he himself would lead it. At present the Mohunt was opposed to the recommendations of the Committee and if the Buddhists also opposed the recommendations very little could be done. If the conciliatory formula of the

committee was accepted there were some prospects of giving effect to it.

Mr. Prakasham withdrew his amendment and the amendments of Mr. Shanmukhan Chetty and Mr. Maung Tok Kyi were put to the vote and lost.

The recommendation of the committee was adopted. This terminated the business before the All-India Committee which was then dissolved.—*Bengalee*, March 9, 1926.

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BUDH GAYA SETTLEMENT.

The Budha Gaya Committee's report adopted by the All-India Congress Committee will be deemed fair. As has at present been approved, the control of the Budha Gaya Temple is to be vested in a Committee of five Hindus and five Buddhists, including the Hindu Minister for the time being with the Government of Bihar and Orissa and the Mohunt of Budha Gaya. Babu Rajendra Prasad quite rightly pointed out in the course of the debate that whatever the origin of the Temple, there was no doubt that Hindus held it as sacred as the Buddhists. Hence, the "via media" found will be taken to be the most satisfactory solution of a dispute which has engaged attention for some time. There is little room now for grievance to be nourished either on the Buddhist or on the Hindu side. It is thus to be hoped that the controversy has finally been brought to an end.—*Hindustan Times*, (Delhi), March, 9.

BUDDHISTS' DEMAND FOR JUSTICE AND TRUTH.

At a fairly representative gathering of the Nepalese Buddhists of the laity and the clergy at the Shree Dharma-rajika Chaitya Vihara, Calcutta on Sunday, the 7th instant, it was unanimously decided to demand full management of the Buddhist temple at Buddha Gaya. The Sangha repudiates the Committee report recommending joint control, the Vishnu avatara or sectarian Hindu claim, and the beef-eating allegation. They point out that the Buddhist

temples of Avalokitesvara worshipped as Narayana by the Hindus is under Buddhist management and freedom of worship is allowed to all, also that the temple of Pashupatinath worshipped from centuries back as Bodhisattwa Trailokya-vashankara and formerly in Buddhist hands, was wrested from the Buddhists by the Hindus. So the Buddhists demand only justice and truth from the entire Hindu community by asking for a full Buddhist management of the Temple. They repudiate the Buddha Gaya Nepali Mahant's claim that his predecessors were owning the Temple for 1500 or even 500 years. They have historical evidence to prove that the Nepalese Buddhists had been to the Buddhist Temple 500 years ago and had been living there.—*Forward*, February 11, 1926.

SOUTH INDIAN BUDDHISTS PROTEST AGAINST CONGRESS REPORT.

Madras, March, 8.

A public meeting of the Buddhists of Madras was held at the local Buddhist Hall to protest against the recommendations of the Committee appointed by the All-India Congress Committee regarding the Buddha Gaya Shrine.

Professor Lakshmi Narasu, the Chairman in the course of his speech, said that the shrine from early centuries had been in possession of the Buddhist monks and during the invasion of the Mussalmans it fell into the hands of the Hindus who transformed the image of Buddha into a Hindu idol. The Hindu's contention that it was a Vaishnava deity was a myth invented by them. They had no right to claim it as their own.

The Secretary of the South Indian Buddhist Association and other speakers expressed the hope that the management and control of the temple would be entrusted to a committee composed wholly of Buddhists. Resolutions were passed to this effect and the Chairman was authorised to communicate it to the All-India Congress Committee.—*Bengalee*, March 10.

THE BURMA PUBLIC DEMAND BUDDHIST CONTROL.

On the 9th March Mr. Manilal Kothari addressed a large meeting attended by Hindus, Muslims and Burmans, with Mr. Ukyakyam, the well-known Burmese leader, as Chairman.

The Chairman in the course of a lengthy speech dealing with the different important aspects of the political and constructive activities in India, advised the Indians in Burma to help those activities with funds whenever needed.

He dwelt at length on the supreme need and utility of Indo-Burman unity. Burma was naturally commercially, politically and religiously connected with India and must remain so. He knew that the general feeling of the Burmans as represented by their leaders, was against separation from India. He earnestly appealed to the Indians in Burma to co-operate with their Burman brethren in their struggle for liberty.

Speaking about the Bodh Gaya Temple he said that the temple was Buddhist and must be restored to the Buddhists.

THE BUDDHA GAYA PROBLEM.

Mr. P. A. Nag writes :—"It is a matter of great regret that the site which is hallowed by the attainment of Buddhahood of Sakya Muni should be still in the possession and care of a private individual of the Saiva faith. To a Buddhist the Bodhi Tree is the most sacred thing in the world. The whole locality is sacred to the Buddhist in the same way as Jerusalem to the Christian and Mecca to the Musalman. The whole Buddhist church should be up and doing. They should move heaven and earth to recover the place from the hands of the Mahanth." —*Amrita Bazar Patrika*, Feb. 20, 1926.

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BUDDHA SCULPTURES IN AFGHANISTAN.

Dr. Dubrieul, a research scholar in archæological subjects, recently undertook research work in Afghanistan on behalf of the French Archæological Mission. He has returned with a number of interesting photographs and many specimens of interest.

Some Buddha sculptures were among the doctor's discoveries, and from these he deduces that there were worshippers of Buddha even in these parts many centuries ago.

A number of coins were also secured by the doctor, but unfortunately his stay in the country had to be cut short by the prevailing state of unrest. He says only a day after his arrival at Kabul the southern frontier rebels got very near to Kabul and had it not been for the timely arrival of two aeroplanes supplied by the British India military authorities then the capital would have been besieged.

The coins which the doctor secured included one struck at Kandahar when the country formed a part of Persia in the fifth century and another which was coined in India by Alexander the Great.—*Illustrated Times of India*.

* * * * *

THEOSOPHISTS SPLIT OVER THE "NEW MESSIAH."

Mr. William Loftus Hare, who is a member of the National Council of the Theosophical Society in England, gave the *Daily Sketch* the views of the objectors.

"Mrs. Besant and those who are described as apostles," he said, "profess to be able to go to a higher astral plane, and then they get credulous people to believe what they say.

"THE STAR IN THE EAST."

"The coming of this Messiah has been organised by the Order of the Star in the East. Many of us objected to the idea of this Messiah, and we said so.

"We were told by the leaders of the Theosophical Society many, many times that the Order of the Star had no connection with the society. Yet, although it has no official connection, it has been forced upon us by Mrs. Besant, Leader, Arundale, Wedgwood and all the officers of the Theosophical Society.

"In addition, the Liberal Catholic Church has been forced on the society in a similar way.

"Now a new religion, so-called, has been formulated in half a dozen sentences, which is practically the religion of the Liberal Catholic Church.

"At Adyar, the General Council has adopted this religion and affiliated the society to it. Protests have been made and a large number of members have resigned, but all to no effect.

"FORCED ON TO THE SOCIETY."

"This Messiah and the new religion have been forced on to the society by the leaders pretending to have knowledge which we have not got and through the Esoteric Section.

people who are pledged to believe everything that Mrs. Besant tells them.

"Out of the nearly 5,000 members in England I estimate that there is one-third who do not accept her views on these subjects. People have been driven out of the society for years because of these things. Only in the last few weeks two women lecturers have resigned.

THE "MESSIAH'S" SALARY.

"Krishnamurti is a very nice boy, well meaning, but all that he has been taught for the past 10 years has sunk into his mind while he has been away from his own country, given a salary of hundreds a year, until now there is nothing left for him to do but to pretend to be a Messiah.

"We are told that he is going to teach a new religion. That new religion, as a matter of fact, was already drafted before his coming, and it is practically the creed of the Liberal Catholic Church."—*Daily Sketch*, January 12, 1926.

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BUDDHA ANNIVERSARY.

Mr. Sadhu Saran, Secretary, District Hindu Sabha, Gorakhpur, writes:—

Kushinagar (Kasia) in district Gorakhpur is the place where Lord Buddha attained His Nirvana. But this place was neglected in Brahmanical and modern times and it was a huge waste land covered with soil and debris, when in 1887, it was cleared up by the Archæological Department and thus the temple containing a big size statue of the Lord (in several pieces), the Nirvana stupa and the relics of the monasteries round them were again exposed to view. The pieces were later on joined, but all these remained unknown and uncared for except by the few experts for 36 years more, till in 1924, anniversary celebrations and holding of a fair were planned. The plan was successful in the first year. The celebrations were taken part in by a large number of people from the vicinity. Congress and Hindu Sabha meetings were held and the fair went on for about 15 days. This, the second annual celebration was planned to be on a grander scale. People from outside the district were also invited. In response to appeals made, the Sub-Divisional Board of Deoria announced a holiday in its office and schools for one day.

With these auguries, the programme of the year commenced on Baisakh Purnamashi (May 8, 1925), the anniversary day, with a long procession of an eight-metal beautiful idol of

the Lord in an imitation of the Buddhist temple. The local Bhikshu Chandramanji and 17 other Bhikshus from all parts of India in their yellow dresses gave a beautiful and impressive touch to its appearance. Speeches were delivered in the evening on the life and work of Lord Buddha.

The fair was held and continued for a fortnight. On the whole the celebrations have been a better success last year and a good deal of enthusiasm has been created about it.

—*Tribune*, Lahore.

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THE ANAGARIKA DHARMAPALA.

As we go to press we are deeply concerned to hear that our revered founder and leader the Anagarika Dharmapala has once again fallen ill in London. It appears that his illness took a serious turn, but we are much relieved to hear that he is now out of danger and is on his way to complete recovery. For the last few months he had a very strenuous time having had to travel from place to place delivering lectures and writing articles on Buddhism. During his short stay in Europe he has not only been instrumental in spreading and popularising the Dharma amongst the people of Europe but also in organising Buddhist activities in several countries. He was engaged in organising The Maha Bodhi Society of Great Britain when he unfortunately fell ill. We are glad to read in the English Press the wonderful impression he has created on the British public. He was cordially received wherever he went and was listened to by thousands with great respect. Elsewhere is published an appreciation of The Anagarika by a certain writer in "The Spectator", London.

We sincerely trust that he will be soon restored to health and that he would be able to succeed in the noble work he has undertaken in England at great personal sacrifice.

REVIEW

ROVINGS THROUGH SOUTHERN CHINA.

Harry A. Frank has published a work under the above title, and the price of a copy is £1 1s. to be had at T. Fisher Unwin, London. Under the heading "Musings from a Holy Mountain Top" the author writes without prejudice about the missionary operations in China in a sarcastic vein, and a few

quotations therefrom would give the readers an idea of the missionary problem which confronts the outsider who is interested in the dissemination of the sublime religion of the Tathāgata Buddha in Western lands. American missionaries are to be found throughout China by the thousands. The Catholic missionaries are not so many, but whenever and wherever they are found they are to be seen working quietly for the glory of the Roman Church. The Protestant missionary is a kind of advance agent of commercial houses who looks for material gain here on this earth. It is best to quote the author :

"The American who roams far and wide with the avowed intention of reporting on conditions there as fully as a rather generous space permits would be lacking in plain honesty, to say nothing of moral courage, if he passed over in virtual silence the question of missions. There seems to be a general opinion in the United States that there are two or three hundred missionaries in little isolated groups living a life of semi-martyrdom throughout China. Almost universal surprise greets the information that there at least ten thousand Western missionaries (over 13000 or more according to the latest statistics. Ed. M.B.) in that land, about 6500 of them Protestants, more than 1300 Catholics, and an unknown number of the Russian-Greek faith, besides a scattering of others who scarcely fit any pigeonhole. There is not a province, hardly a city, without foreign resident missionaries. If I am not mistaken a majority of the missionaries are American and a very large plurality of them are of the English-speaking nations. It at least 90 per cent of the missionaries in China do not live in greater bodily and material comfort than those same individuals could have had if they had remained at home, whether as "evangelists" or in any other capacity, then I will eat the rest of the chapter without salt or dressing. The overwhelming majority of foreigners, particularly of Americans, "in mission work" in China, live in what is a palace among the dwellings of those they are seeking to benefit and a mansion alongside the simple cottage they would have probably occupied at home, or compared to the dwellings of a great many contributors to foreign missions. Instead of adapting themselves to the land they hope to "evangelize," or at least adapting its architecture to some of the simpler forms of dwellings in which they could still live in comparative comfort yet inconspicuously, the missionaries "in the field" and the boards at home alike seem to vie with each other and their rivals in building up enormous establishments, often out of all keeping with the

community in which they are situated,—great three-story foreign houses with every modern convenience and many of the luxuries, infinitely better than the wealthiest merchant or the chief magistrate in their district can afford in vast roomy compounds compared to which the Chinese round about are living forty deep. It is not uncommon to find a missionary couple rattling around in a big two-story foreign house within a large compound, when they could easily rent part of their over-generous accommodation to Europeans only too anxious for the opportunity, and thereby get some of the money they must win from the pious at home by stories of their sufferings "in the field." Twenty-eight pages of the XXIV chapter are devoted to the discussion of the missionary problem.

The missionary business is a flourishing trade. Each sect vies with the other in sending out batches of missionaries to distant lands and the missionary of one sect does not like to lose face in China by showing that his sect is poor compared to that of the rival. So the missionaries are in a whirling merry go round of excitement and luxury. It is a commercial combine capitalised by the millionaires of conflicting sects in the United States. The whole thing is an abominable fraud. The missionary is the advance agent of the rich commercial houses both in England and the United States. The French have no care for the Catholic faith at home, but the French Government know very well that the Catholic padre is a political asset. He is the consul, trade agent, political spy, all combined together. In his own country he may be a nincompoop, but in distant Anam, China, Japan, Ceylon, Burma, Siam the Catholic father knows how to play his card.

The money wasted in paying the expenses of muddle-headed missionaries who know nothing beyond the principles of Mosaic Arabian semitic theology may be better spent in giving scientific light which the people at home make good use of. The missionary has no idea of the illuminating power of biological and evolutionary science which has done so much for the rapid progress of European civilization. Electricity, sanitation, drainage, plumbing, radio activity etc., are the blessings of scientific civilization which Europeans owe to the spirit of modern science. In the Universities at home the youths and maidens are taught how to live decently, but the missionaries in the East are paid to teach the ethics of nomadic Arabs of the Mosaic period! What a waste of energy. Fundamentalism was utterly vanquished in the conflict which William Jennings Bryan had with the Evolutionists,

It is a pity that there are no sensible men who know something of modern science in the missionary Boards in both England and the United States.

The Genesis myths are out of date in America among the scientifically educated. The theological incubators where the missionary eggs are hatched produce feeble-minded men and women who are just the kind of people needed to make men of weak intellect fit subjects for the lunatic asylum. The feeble minded folk when they go to heaven what a shout they would make with their Amens and Hallelujahs. It is a kind of celestial Billingsgate that we should witness if we go there on a kind of roving commission.

The muddy waters of the river Jordan are taken over to China to compete with the waters of the Hoango Ho and the Yangtsekiang, and the Semitic theology of Arabia to compete with the practical ethics of Confucius!

If the missionaries are sent to convert the brigands of Chicago, New York, San Francisco and other places in the United States, the latter would make short shrift of the precious lives of the missionaries. The missionary humbugs ought to be exposed and the China Educational Conference passed the following Resolution:

"All schools and educational agencies established by foreigners should report to the Government for registration, and everything pertaining to schools should be brought into harmony with national and provincial regulations before they are permitted to register."

"All teachers employed in foreign schools must come under the control of an inspector appointed by the local magistrate, and have the qualifications required by the Ministry of Education. Foreign schools must collect fees in accordance with the scale set up by the ministry, and must not exceed that of other private schools, in the same district. Pupils graduated from an unregistered school shall not be considered on an equality with the graduates of the national schools when seeking government preferment. Schools not permitted to register by the Government shall be closed after a certain time. Foreigners shall not use their schools for the propagation of religion. Students in the foreign schools shall take care to observe all the festivals, proprieties, and manners determined for the regulation of national schools. All foreign educational agencies shall, within a fixed time, be taken over by the nation, and after the foregoing shall have become law no foreigner shall be permitted to establish educational agencies in China." p. 594.

Supposing Chinese Confucians establish a Foreign Missionary Board and send Chinese missionaries to America to

convert the children of American people to the religion of the great political Reformer, what would the American parents say? Supposing Moslem missionaries go to the United States to preach the principles of Arabian monotheism to the grown ups what will the Christian missions do? Will they take action?

The missionaries of each sect vie with each other in denouncing the dogmas of other sects, and the money wasted to build to the same God so many churches had better be spent in building technical institutes for the dissemination of economic science.

Jesus did not wish that his disciples should go to the Samaritan people as he considered other races too contemptible to hear his word. When he said that pearls should not be thrown before swine and dogs he referred to the non Jews. When the Woman of Canaan begged Jesus to help her the reply that Jesus gave is an expression of his contempt to other races. He said that the food of the children should not be given to the dogs! Dogmatic fanaticism could not proceed further.

To realize the utter irreligiousness of the people of England, France, Germany, the United States we have to remain for some time in each country. The theologian is at a discount. The Church of England is a political machine in the state. The Bishop of England is paid £10,000 a year, and yet he says that the money is not enough to meet his ordinary expenses.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

DONATIONS RECEIVED.

S. N. Barua, Delhi. Rs. 5 ; H. A. James, Ceylon. Rs. 10 ; S. N. Barua, Rs. 5. Collected by Saya Ba Yin of Myingyan, Burma :—Saya Yi, Rs. 50 ; Mg Noe, 1 ; Mg Tin Maung, As. 8 ; Mg Kan Daw, As. 2 ; Mg Pai As. 8 ; Mg Ba Cho Il, As. 8 ; Mg Pe Saung, As. 8 ; Ma Than Tin, As. 4 ; Ma Than, As. 4 ; Mg Thwin, Re. 1 ; Mg Ba Thein, Re. 1 ; Mg Ba Lay, As. 8 ; Mg Kin Mya, As. 8 ; Mg Aye Maung, As. 8 ; Ma Thaw Khin, As. 4 ; Ma Saw Shwe, Re. 1 ; Mg Ba U Il, As. 4 ; Mg Kyaw Nyun, As. 4 ; Mg Kyauk, As. 4 ; Ma Tin Tin, As. 8 ; Mg Saw Hlaing, As. 4 ; Mg Lu Kin, As. 4 ; Mg Ba Tun, Re. 1 ; Mg Hla Pe, Re. 1 ; Mg Tin Aung, Re. 1 ; Mg Ba Yin, Re. 1 ; Mg Kyaw Nyein, As. 8 ; Mg Ba Shin, Rs. 3 ; Mg Ba Nyein, Rs. 2 ; Mg Ba Tha, Re. 1 ; Mg Thu, Re. 1 ; Mg Ba Shin, Re. 1 ; Mg Po Shein, As. 8 ; Mg San Thein, As. 4 ; Mg Kan Nyun, As. 7 ;

Mg Tin U, As. 4 ; Mg Ba Hnya, As. 4 ; Mg Ba Kywe, As. 5 ; Mg Ba Kin, Re. 1 ; Ma Kalama, As. 8 ; Mg Lwin, As. 8 ; Mg Thwin, As. 8 ; Mg Ba Twe, As. 1 ; Mg Ba Ku, As. 2 ; Mg Soe Min, As. 2 ; Mg Mya Moung, As. 5 ; Mg Ba Kyank, As. 3 ; Mg Ba Sun, As. 2 ; Mg Hoke Sein, As. 2 ; Mg Hok Maw, As. 2 ; Mg Ohn Pe, As. 2 ; Mg Ba Maung, As. 5 ; Ma Shu Wein, As. 4 ; Mg Nyo Dok, As. 9 ; Ma Tin Tin, As. 2 ; Mg Musa, As. 2 ; Mg Ba Khine, As. 1 ; Mg Ban Khin, Rs. 3 ; Mg Ba Gu, Re. 1 ; Mg Tun Shein, Re. 1 ; Mg Aye Maung, Re. 1 ; Mg Ba U I, As. 4 ; Mg Maung, As. 6 ; Mg Ba Saing, As. 8 ; Mg Mya Thin, Rs. 4 ; Mg Ba Te, As. 2 ; Mg Bo Chit, As. 4 ; Mg Sein Htoc, As. 4 ; Mg Kyaw Tun, As. 8 ; Mg Kan Nyun, As. 1 ; Mg Ba Myaing, Re. 1 ; Mg Ba Ba, As. 4 ; Mg Lay Maung, Re. 1 ; Mg Mya Maung, As. 1 ; Mg Ba Tu, As. 8 ; Mg Saw Ba, As. 8 ; Mg Kan Nyun, Re. 1 ; Mg Kyin Pe, Rs. 8 ; Mg Saw Tun, As. 8 ; Mg Maung, Re. 1 ; Mg Kin Maung, As. 8 ; Mg Ba Chit, As. 8 ; Mg Hla Maung Re. 1 ; Mg Sein, As. 8 ; Mg Lat, Re. 1 ; Mg Khin, Rs. 2 ; Mg Ba Shwe, As. 8 ; Mg Pu, Re. 1 ; Mg Tun Shein, Re. 1 ; Mg Shin, Re. 1 ; Mg Maung, Re. 1 ; Mg Ba Tan, Re. 1 ; Mg Gale, Re. 1 ; Mg Aung Kha, Re. 1 ; Mg Ba Gin, Re. 1 ; Ma Pwa Chi, Re. 1 ; Ma U and Ma Nu of Kyinktiya Road, Rs. 5 ; Mg Tun Mg and Mg Khin Maung of Mingla, Aung Te Press, Rs. 3 ; Mg Sein, clerk, Rs. 2 ; Mg Kyaw Hla, clerk, Re. 1 ; Ma Hla Shwe of Nagadan quarter, Re. 1 ; Mg Kauru, clerk, Rs. 2 ; Mg Ba Yin, merchant, Re. 1 ; Mg Ba Shwe T. C., Re. 1 ; Saya Ba Yin, Rs. 3 ; Saya Ba Tun, Rs. 3 ; Mr. S. L. Barua, Rs. 3 ; Saya Saw, Re. 1 ; Mg Hye, As. 8 ; Mg Min Hlaing, As. 8 ; Mg Kyauk Sein, Re. 1 ; Mg Sein, As. 8 ; Mg Kyi Saung, As. 3 ; Mg San Ti, As. 1 ; Mg San Kyi, As. 3 ; Mg Tun Aung, As. 5 ; Mg Tin Aung, As. 3 ; Mg Bo Ni, As. 1 ; S. C. Chowdhury, As. 1 ; Mg Ke Da, As. 4 ; Choudhury, As. 2. Total Rs. 140-3. S. N. Barua, Delhi, Rs. 5. Collected by San Tun Aung, Hony Suptd. of A. V. School Syrian, Burma:—Mr. and Mrs. San Tun Aung, Rs. 5 ; Mr. & Mrs. M. T. Pe, Rs. 5 ; Mr. & Mrs. Domingo, Rs. 2 ; Mya Maung, Re. 1 ; Maung Maung, Rs. 2 ; Maung P. Hun, Re. 1 ; Mg S. Hoon Hlaing, Rs. 2 ; Maung Tin U, Re. 1 ; Maung Ba Aung, Re. 1 ; T. Po Than, Rs. 2. Total Rs. 22. Collected by U Pe Ma Paw Kin, mill owner, Burma:—U Pe and Daw Pwa Kin, Rs. 10 ; U Paw and Daw Mya, Ma Tin Nyun and Ma Tin May, Rs. 10 ; Mg Kin Si Mg, Re. 1 ; Mg Po Lu, Re. 1 ; Mg Tha Nyan, Re. 1 ; Mg Thaw, Rs. 5 ; U Po Kun, Rs. 5 ; U Po Mg, Rs. 5 ; Ma Kyi Kyi, Re. 1 ; U Po Tha, Rs. 3. Total Rs. 42. Grand Total Rs. 41,692-7-1.



Suvarna Chaitya Rāja of Namo Buddha mountain, 18 miles from Katmandu, Nepal, said to contain the relics of the Bodhisatta who sacrificed his life to a tigress.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेय भिक्खवे धम्मम् आदि कल्लाणं मज्झे कल्लाणं
परियोसान कल्लाणं साधुं सव्यञ्जनम् केवलपरिपुष्पं परितुडं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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B. E. 2470
A. C. 1926

[No. 6

THE DIADEM

Thou who dost yearn the diadem to wear
That crowned the brow of Him, the Blessed One,
Inset with Virtue's seven priceless gems
That far outshine the radiance of the sun ;
Know thou that not by Devas was bestowed
The coronet that Him the Buddha named,
Nor yet by loftiest gods, for all of these
Before Him bowed and Him their Lord proclaimed ;
But He Himself that royal crown prepared,
The gleaming gold, the sparkling jewels all.
Severe and long the task, He knew, yet naught
His zeal might quench, His fortitude appal.
Truth was His gold, refined in Love's pure flame
Till dross of self was lost and clear it shone ;

The rock of sense-desire He crushed, that He
Virtue's bright gems might free from worthless stone.
So must thou toil the gold and jewels rare,
That lie within, from dross of earth to free ;
His Law shall guide thee in thy holy task,
His blest example shall thy pattern be.
Labouring thus, the day shall surely come
When, purified and perfect in all good,
Thou, as thy Lord, shalt place upon thy brow
The crown supreme, eternal Buddha-hood.

A. R. ZORN

MY IMPRESSIONS IN EUROPE AND AMERICA

After twenty two years I am visiting Europe and America. It was due to the suggestion of my friend Mr. C. T. Strauss that I made up my mind to revisit the United States especially to see the patroness of the Maha Bodhi Society, Mrs. Mary Foster. On the 4th of October I went on board the N. L. D. Steamer Muenchen at Southampton bound for New York. The cabin allotted to me had no other but myself, and the Chief Steward promised to have my meals sent into my room. The room has a bed, a chair, a small table and an almirah besides the washbasin. The room steward was very attentive and especial vegetarian dishes were prepared for my use. The Doctor was very kind and looked after me with solicitude, so was the chief Steward, who made arrangements for me to deliver a lecture on board. The steamer is like a commodious hotel with all the comforts thereof. The sitting room was beautifully furnished with costly furniture, and during the voyage I was confined to my room, and came out only on the day that I was to deliver the lecture. Only first class passengers were allowed in the hall. We arrived in New York on the 13th after nine days' Journey, and the immigrant officers came on board to examine the passengers. I was the last to be

examined and the man asked me whether I had any credentials from the Church authorities. I had not any, and the man did not care to examine the pass port signed by the Colonial Secretary of Ceylon, saying I don't care for the passport, I want your credentials from the Church authorities. As I did not think of visiting the United States this time I did not want to have a passport from the High Priest. On previous occasions I invariably carried my credentials signed by the High Priest, but not this time. At last the man inquired how much money I had with me, and without speaking a word I showed the Bank draft that was with me. That settled the matter, and I was allowed to land. I felt glad that he has showed so much keenness in recognizing the Buddhist church authorities. There is hope for Buddhism I thought in the United States.

To meet me Mrs. Eleanor Curtis with her son had come to the jetty and there were Mr. Kira and two other Sinhalese with an Indian friend. Mrs. Curtis had arranged for me a room in a hotel across the river, and the next day I was taken to Mr. Kira's Ceylon India Inn at 148, west 49th street, New York. Mr. Kira is a Kandyan Buddhist who had come over to the United States about eleven years ago. He has married a young German lady and has two young daughters who are in school. There are several Sinhalese from the Kandyan province who are doing work in theatres and have married American girls. Bengalees from various parts of Bengal are studying in various universities and making themselves useful. Several of them have married American girls and have children. The Immigrant Law is a hindrance for the Indian student to come over to America and prosecute their studies. Every native American is the son or daughter of an immigrant that had come to the United States, before the Immigration Law came into force. There are a hundred million Americans, and yet the objection is raised only against the Asiatics. This is not just and fair. China, India, Ceylon, Burma, Siam and I believe Japan do not object to any alien coming into the country and settling down. European adventurers have been the curse of Asiatic countries

since the 16th century. Pirates, Hooligans, Buccaneers, filibustering adventurers of Spain, Portugal, Denmark, Sweden, Norway, England, Scotland, France have all joined in plundering and devastating the countries where they had set their feet on. Ceylon suffered most from the Portuguese and Dutch pirates, and China from the English. The Portuguese pirates who visited Japan opened the way to the black robed padres who did much mischief in trying to bring the country under the papal rule, but the eagle eyes of Japanese statesmen found out the egg of conspiracy that was being hatched by the ecclesiastical scoundrels and they were detected and punished. They in the garb of the spiritual teacher conspired against the sovereign of the land and wished to bring the country under the rule of the Christian King. Ceylon too suffered from the scoundrelism of the padres and that once sacred land to-day is the land of European settlers and South Indian adventurous natives. Africa was robbed of her black children by the slave dealers of England, who went there and captured the men, women and children and had them brought on board the slave ship which was named Jesus and taken to America to be sold as slaves to the blood thirsty planters in Virginia and other states. The free children of Africa were sold to the whites and branded as slaves. The history of the American slave trade should be read to understand the barbaric inhumanity of the blood-thirsty demons who went out from the shores of England to capture the innocent helpless natives of Africa. Christianity is the religion of the slave and the priest is the slave master, and the slaves are the miserable sinners who kneel and pray to a God who will not listen to their prayers and yet they pray because they do not know anything better. When will the millions of miserable sinners get their freedom from the tyranny of the padres who keep the millions in abject fear and superstition. When people become habituated to take alcoholic drinks or opium or ganja no argument will convince them of the evil effects of the poison on their body. So it is with religion as well with the superstitions to which the

people are accustomed from their youth. Association with the kind of men who are addicted to narcotics is equally bad as associating with dogmatists who believe in a creating Lord. The dogmatist is a terrible fanatic, and the history of religion shows that it is the fanatics and theologians that are responsible for the crimes committed in the name of God. Arabian monotheism is responsible for the many cruelties perpetrated by its votaries, since the time of Moses, and Christians are psychologised Arabians who carry out the injunctions of the Arabian God Jehovah.

The evolution of God from the water spirit is an interesting study for the scientific analyst of monotheistic religions. The creator was at the beginning an androgynous being, and had undergone variations in accordance with the law of natural selection. The androgynous being who created male and female is different from the deity who created man from mud and the woman from the man's rib. The vegetation god of Adam is different from the deluge god, and the meat eating god is different from the vegetation god. The post deluge god is a Chaldean deity, and the God of Bethel is a Canaanite moon god. The god of Bethel awoke from his sleep 400 years later under the name of Jehovah (Genesis, 15.13), who had his habitation on the mount of Horeb. Exodus (3 : 1).

At New York I stayed two days and there I met several friends, one of whom was Prof. R. Hume of the Union Theological Seminary of New York. He is the translator of the Upanishads into English, and at present lecturer of Oriental religions. His pupils are being trained as missionaries to be sent to China, India, Japan, and Africa. He has about ten pupils who study the Buddha doctrine as they have to defeat the Buddhists when they go as missionaries to Buddhist lands. He had lunch with me at the Ceylon-India Restaurant and in the evening he kindly accompanied me to the New York Central Station where I boarded the train for Chicago. The palatial buildings used as Central stations are wonderful structures the like of which are not to be seen in Asia.

America is the wonderland of steam locomotion, and the long distances are not felt because of the comforts that the passengers get on the train when it is in motion. Everything is kept clean in the Pullman cars. In the night the double seats are converted into a sleeping berth, and the coloured porter courteously attends to your wants. In the lavatory are three basins with running water hot and cold, and from one tap when it is pressed drops of liquid scented soap ooze out. Towels are there by the score, and only once is a towel used when it is removed by the porter. The water closet commode is automatically cleaned, and at each station the porter sees that the door is closed till again the train starts out from the station. The Observation Car, the Smoking Car, and the Dining Car are splendidly equipped. The porter announces when breakfast is ready by shouting "the first call for the dining car" and half an hour after again he repeats the call and another half an hour after cries the third and the last call for the dining car. For the lunch and dinner the shouting is repeated. At each station the newsboy boards the train and shouts the names of the latest editions of the papers which are well known, and he brings a basketful of magazines and books also for sale. Then comes the fruit-seller with grapes, pears, apples, sugarcandies, etc. Each carriage is joined to the other and the passage is made from one car to the other by a bridge between the cars. In the dining car everything is dear, especially meat and chicken. I have to be satisfied with bread, butter, tomato soup and a glass of milk and at times a little fish. If the porter brings the breakfast to your seat he has to be paid twenty five cents, and each time the tip has to be paid. Twenty five cents is equal to about 12 annas. In the Indian Refreshment cars I have no idea of the food given, but when you want breakfast brought into your carriage the extra charge is a rupee, and this is more than the charge in the American dining car. The luggage porters are all in uniform and they have to be paid according to the number of packages. At the Stations no horse drawn carriage is now visible. What a

change within the last 23 years. America is the land of mechanical wonders, and the man who does not see America has no idea of the inventive genius of the developed brain.

It was in 1902-3 that I travelled all over the United States in visiting the industrial educational centres to see what the American educationists were doing for the young generation of Americans. They know the value of education, and millionaires give handsomely to found educational institutions for the welfare of both boys and girls. America has advanced by leaps and bounds because of the intense desire of the people to reap the blessings of education. Among the Asiatic races Japan alone saw the necessity of scientific education for the improvement of the nation and the great Emperor Tenno Meiji sent a commission of experienced statesmen to investigate into the educational methods adopted both in America and Europe. The Commission returned and reported of what they had seen, and the Emperor then issued the great educational edict which gave Japan a foundation to build the superstructure of progress, and to the gracious Emperor posterity is grateful. In 1906 occurred the great catastrophe which devastated the greater portion of San Francisco by fire subsequent to the earthquake. In 1924 occurred the great earthquake in Tokio which destroyed the best portions of the great city as well as the seaport of Yokohama. The Americans of San Francisco began to rebuild their city and in a few years a greater and more beautiful city sprang up on the foundations of the old city. And the old city that I had seen in 1903 was not there, a new city has incarnated by the energy of the citizens of the city of the Golden Gate. Chicago also has changed, and in 1893 when I attended the Parliament of Religions at the invitation of Dr. John Henry Barrows, Chairman of the Committee, I said "the joys of heaven are to be found in Chicago," at the closing scene of the Congress of Religions. In 1896 I revisited the great city at the request of my lamented friend the late Dr. Paul Carus and the late Mr. Edouard Hegeler of La Salle. Again I visited the great City in 1903 when I spent about two months in visiting

the great educational institutions founded by the generous benefactions of the great citizens of the wealthy city. In 1903 there were horse drawn carriages and tramcars, and the auto car had not come to displace the horse car. In 1925 November at Chicago, I saw motor cars by the thousands. Perhaps in all Chicago the number of autocars must be over a hundred-thousand. What mechanical science has done for the convenience of man can be seen in the United States where you see forty storied buildings and electric lifts, or elevators as they are named by the Americans, going up and down like our old friend the Satan who when questioned by Jehovah, said "going to and fro in the earth and from walking up and down in it." The tallest building on earth is the Woolworth Building in New York, which is fifty stories high, and the elevators take one minute to go to the top.

When I arrived in Chicago after a twenty-four hours ride, I was met by the Secretary of the Karma and Reincarnation Legion, whose President is Dr. Weller Van Hook. In the train when I took my seat at the Central Station in New York, I met a gentleman who at first sight became my friend and he leaving his seat came and sat by my side, and we began to talk about religions. I told him the story of the three Jews, converts to Christianity. They were travelling on the train and they came to know each other that they were Hebrews, and on inquiry each one told that he was a Christian. They became rather curious, and one asked the other two why they had left Judaism, and they said well, you see, in these days, it is advantageous to be known as Christians, and for gain's sake we had become Christians. These two asked the third man why did you leave your old religion? He answered that he was convinced of the truth of Christianity, whereupon the other two said "Friend do not tell that to a Jew." I told him what I had thought of Jehovah in giving Satan the opportunity to inflict torture on that poor old Chaldean, and destroying all his property and his sons and his wife.

Satan whom he had cursed for tempting Eve, now tempts

God himself. Read the story of Job, chapters one and two and you will find how cleverly Satan tempted Jehovah to do his bidding. Omniscient God fell into the trap, and old Job had to suffer. It is an old Chaldean folklore story which the Jews annexed into their book. Christians are fed up with the folklore stories of Arabia, Chaldea, Assyria, Egypt, Babylon, Persia, Canaan, and they only know of Arabian heroes who are their best examples, Sarah, Rachel, Lot's daughters, Ruth, Delilah, Leah etc. are the heroines of Christian people. Think of the mother-in-law of Ruth, who suggests to her daughter-in-law that she should go and uncover the feet of Boaz when he lay down to sleep, and she did what she was told. It is an obscene story unfit to be read by young women. Ruth was a Moabitess, and Boaz paid money and purchased her and their issue was Jesse, and Jesse begat David. David killed Uriah and got his wife Bathsheba who was a Hittite woman, and the issue was Solomon, and Solomon was a veteran polygamist. Jesus is said to be of the Judah stock, but with Jesse whose grand-mother was Ruth, can it be said that Jesus belonged to the Judah tribe? Abraham was a Chaldean: his son Issac married a Mesopotamian woman, Rebekah, and Jacob married a Syrian woman and her sister. Jehovah promised Abraham to do great things to his progeny, but he forgot all about it and for four hundred years allowed the Egyptians to ill-treat the Hebrews Gen. 15, 13. In Egypt the sons of Jacob married Egyptian women and the descendants of Jacob practically became half Egyptians during their residence in that country. Moses's mother was his father's sister. (Exodus 6 Chap. 20). I told him several Jatakas and he enjoyed the moral thereof immensely. Certain people behave like jackals. The story of Jambuka the jackal who at first was willing to eat the remnants of the hunted victim left by the lion later on, getting fat, became proud, and told the lion that he too wishes to hunt elephants like him. The lion said to the jackal that it is not in the nature of things that a jackal should think of killing elephants, but the jackal was obdurate. The fellow thought

that he too like the lion has four legs, and he too can roar, but that the lion was simply jealous of him. Eventually the jackal persuaded the lion to accede to his request, which was that the lion should vacate his den for the jackal on the day that an elephant would approach the place. The jackal seeing an elephant browsing close by came running and told the lion that an elephant is coming, whereupon the lion left the den and the jackal occupied it. Seeing the elephant close to the den, the jackal adopted the attitude of the lion waking up, and looking on the four sides with his feet pressed to the ground, he makes the roar and leaps at the lion. The jackal too got up, looked towards the east and west and gave the jackal's roar and leaped on to the back of the elephant, but the jackal missing the back fell at the foot of the elephant, who seeing the fallen jackal raised his foot and trampled on him, and the lion seeing the dead body of the jackal said that his death was due to his vanity and foolishness.

The next day I fell ill on the train and my friend was all attention. He made me lie down and nursed me. On the train was a coloured clergyman, pastor of a New York Baptist Church for the coloured people. When I entered the train in New York I remembering the exhortation of our Lord Buddha diffused thought of love on the passengers travelling thereon. My usual practice is to repeat the *metta sutta* whether on the train or on a vehicle or when I enter the house of a stranger, or repeat in the brief form, "may all beings be happy" scores of times. The coloured clergyman is a frequent traveller from New York to Chicago, and he was surprised when I told him that the motto he had adopted was first used by the Swiss patriots when they were under the yoke of the Austrians. The motto is "All for one, and one for all." He too became my friend, and when he found me lying ill he came and sat close to me, felt my pulse, and gave me a couple of pills to swallow saying that it will do me good. When the train was approaching the vicinity of Chicago I felt better and sat up. Then my friend said "I am

an Oriental, and this gentleman is an African, and here we are caring for an Indian." The good Samaritan was not a Christian or a Jew, and here is a Jew and an African caring for an Indian. The gentleman who was so kind to me is a well-to-do resident of Chicago. His name is Mr. S. B. Komaiko of 175 W. Jackson Boulevard, Chicago, Ill. U. S. A. Before religions were established humanity existed, and the best of them practise the pāramitas and in course of time become a Buddha. Humanity lives guided by the moral intuitions of perfection, and the best of them become in the future ages a Bodhisatva, and later on the Teacher of gods and men. When I arrived at Chicago Mr. Komaiko put me in a taxi cab and sent me along with the Secretary of the Karma and Reincarnation Legion, who took me to his residence, which belongs to the Legion. The whole night I suffered, and the Secretary was kindness personified. For three days I was in his house, and during my stay in Chicago I spoke twice for the Karma and Reincarnation Legion, whose chief officer is Dr. Weller Van Hook. He was the General Secretary of the Chicago Theosophical Society and did much for its welfare but now he is making all efforts to spread a knowledge of the doctrine of Karma and Reincarnation among the American people. The Theosophical Society which was started in New York in Nov. 1875 with the object of studying Egyptian magic and when its chief two officers met with Mr. Hurrychand Chintamon, a follower of the late Swami Dayanand Saraswati, they thought it wise to have the society affiliated with the Arya Samaj. The Founders came to Bombay in 1879 and were received by their Indian friends and they established the Theosophical headquarters at Girgaum, Bombay. The Theosophist was started by Madame Blavatsky in Sept. 1879. I was then a boy of fifteen years, and yet I remember how in the year 1878 when the late Mohottiwatte Gunananda Swami of the Kotahena Dipaduttama Vihara, spoke of the formation of the Theosophical Society in New York by an American gentleman and a Russian lady, to disseminate Buddhism and

to show the errors of Christianity, I felt as if the gods had come down to earth, and since that day love to the Theosophical Society sprang up in my heart. It increased when I heard that the Founders had arrived in Bombay, and when I read the first number of the Theosophist with the review of Edwin Arnold's *Light of Asia*. I felt an unspeakable delight. I was then attending the St. Thomas Collegiate school, and I remember going from school to get the copy of the Theosophist at the house of Mr. J. R. de Silva, who lived in Korteboam Street, next to St. Antony's Church. In November 1883 I read the Occult World by Sinnett, and made up my mind to join the T. S. and gain admission as a chela of the Master, and I wrote a letter to the "Unknown Adept" and sent the letter to Madame Blavatsky, then living at Adyar Headquarters of the T.S. A month or two before I read the article "Chelas and lay-Chelas" and I said to myself if these are the qualifications needed then I have them. I was then a meat eater, and curiously an English publication on Cookery fell into my hands, and there the author had recommended a vegetarian diet, and when I closed the book, it was with the determination to live as a vegetarian. Before the advent of Christians meat eating among the Buddhist Sinhalese was unknown. Then there was only Buddhism in the land. No butcher was there, and no liquor manufacturing was done in Ceylon, and no intoxicants were allowed under the Buddhist kings but with the advent of the Portuguese and Dutch things changed. Slowly in the towns where the aliens lived meat eating was tolerated. The native low caste converts began to slaughter the cow for meat, but it was in 1848 regular slaughtering was established by the British. On feast days the Roman Catholics have bacchanalian orgies when they kill in grounds adjoining the church yard hundreds of hogs and also a few cows. The Christian civilization consists at least in Ceylon in destruction of innocent life and in drinking intoxicating liquor. Ceylon was known as the Dhammadipa in the time of the Buddhist kings. Knox, a

political prisoner in Ceylon who spent thirteen years in the Kandyan provinces has written that if you take a Sinhalese villager who is engaged in his field and wash off his mud he is fit to rule a kingdom. So full of courtesy and polite the Sinhalese were in the days of their independence. With the advent of an unryan, destructive, pagan, sensualistic materialistic civilization, Ceylon, the home of the Dhamma, has become a veritable hell with drinking booths, and butcher stalls. Ah what a loss to humanity that Ceylon has become so!!

When the founders of the Theosophical Society arrived in Ceylon in May 1880 they found an unalloyed Buddhism, and both the founders declared themselves the followers of the Lord Buddha. Then Theosophy had not begun to proclaim the principles of monotheism. It was announced that the founders had come to sit at the feet of the great Buddhist and Hindu teachers and learn the ancient lore. Soon after they found that the intelligentsia were quite materialistic and had no idea of the ancient Teachings of the Aryan Rishis. Colonel Olcott soon found that he has work to do in Ceylon and he convened a meeting of the principal Bhikkhus of the island, and presented a scheme for the education of Buddhist children under Buddhist auspices. The Bhikkhus readily accepted the submitted scheme, and the educational movement began a year after, Colonel Olcott taking up his residence in Galle.

In January 1884 when Col. Olcott arrived in Colombo, I went to see him at the Buddhist Theosophical Society headquarters, 54 Maliban Street and then he said that my letter had been received, and that he would have me initiated at a general meeting which was to be held within a few days. I was then 19 years old and on the day of my initiation I was asked to pay Rs. 10 as initiation fee, and I had not the money with me, but fortunately for me my grandfather was the president of the Colombo Theosophical Society, and from him who was present at the meeting, I got the money which

I paid over to the Secretary. The contents of Sinnett's "Occult World" gave me an insight into the nature of the life that I was to lead henceforth, but to a Buddhist it is nothing new, and I had been preparing myself from my boyhood to lead the higher Brahmachari life. I had always the belief that the time of Arhats had not ceased to exist, but to-day the Buddhist Bhikkhus had lost all interest in the perfected life, and they believe that the time for attaining Arhatship is past. But the Word of the Lord Buddha is there recorded in the *Mahā Pari Nirvana sutra* of the *Dīgha Nikāya*. The fault is not with the time but with the Bhikkhus who have forgotten the *Adhigama* path. So long as there are good Bhikkhus who strictly follow the perfect life of the Noble eight fold path, and practise the *Kammattāna bhāvanā*, and act up to the precepts there is no fear of a famine of holiness. The fault is with the Bhikkhus, not with the *Buddhavacana*. The water is there but if the people would not drink whose is the fault? The Buddha in His great compassion showed the Supreme Path, which He had Himself trod, and He emphasised its wondrous power, but the Bhikkhus are not interested in the Holy path, and make no effort to practise the *śasana bhāvanā* to attain to the heights of adeptship. Only in Buddhism is there the holy path leading to Nirvāna and this the Blessed One declared that only in this Vinaya and in this Dhamma can holiness be found.

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER IX : ON THE ELDER.

(1) *Bad and good qualities (a).*

Brethren, endowed with five things an elder becomes unpleasant, disagreeable and disrespectful unto and is not cultivated by the co-resident holy ones. With what five?

He is attached to the lustful, he offends against the hateful, he becomes stupified in that which leads to infatuation, he becomes enraged at what arouses anger and he becomes intoxicated with that which intoxicates. Brethren, an elder endowed with these five things becomes unpleasant and so forth.

Brethren, endowed with five things an elder becomes pleasant, agreeable and respectful unto and is cultivated by the co-resident holy ones. With what five?

[The converse of the above.]

(2) *Bad and good qualities (b).*

Brethren, endowed with five things an elder becomes unpleasant and so forth. What five?

He is not passionless, he is not without hate, he is not without infatuation, he is hypocritical and he is malicious.

Verily, brethren, an elder endowed with these five things becomes unpleasant and so forth.

Brethren, endowed with five things an elder becomes pleasant and so forth. What five?

[The converse of the above.]

(3) *Bad and good qualities (c).*

Brethren, endowed with five things an elder becomes unpleasant and so forth. What five?

He is deceitful, he mutters (for the sake of gain), he is a fortune-teller, he is a juggler and he covets great gain.

Verily, brethren, endowed with these five things an elder becomes unpleasant etc. Brethren, endowed with five things an elder becomes pleasant and so forth. With what five?

[The converse of the above.]

(4) *Bad and good qualities (d).*

This discourse deals with:

Absence of faith, absence of conscientiousness, absence of fear of sin, slothfulness and absence of wisdom and their opposites, and the rest is same as in previous discourses.

(5) *Bad and good qualities (e).*

This discourse deals with :

An elder who is not indulgent as regards sights, sounds, smells, savours and contacts, and their opposites as above.

(6) *Logical Analyses.**

An elder has attained mastery in analysis of meanings (in extension), of reasons, of meanings (in intension) and of intellect (to which things knowable by the foregoing processes are presented). Whatsoever various duties towards co-resident holy ones there be, he is skilled therein, diligent and endowed with genius in all kinds of means and ways as to what should be done and caused to be done.

(7) *Good Qualities.*

An elder is of virtuous conduct, dwells with the restraint that is binding on a recluse, is endowed with the practice of right behaviour, sees the danger of venial faults and having taken the precepts he observes them, much learned and well-versed in the scriptures, he remembers them. Whatsoever doctrines are lovely in beginning, lovely in progress and lovely in consummation, both in the spirit and in the letter and declare the pure and holy life which is fulfilled in its entirety he has learnt, by rote well-born in mind and constantly practised such doctrines, pondered over and seen them with the clear eye of insight, he is of pleasant conversation and good address, is endowed with polite speech well enunciated with a clear throat and making clear the meaning, without effort but easily and comfortably he takes pleasure in the four *Jhānas*, which are dependent upon clear consciousness and which result in happiness in this world, and by eliminating the *āsavas* he dwells in this life itself having attained that emancipation of heart, which is free from *āsavas*, and the fruition of insight, having fully realised (the same) with clear vision.

* See Points of Controversy p. 377—382.

Verily, brethren, an elder endowed with these five qualities becomes pleasant, agreeable and respectful unto and is cultivated by the co-mates in the holy life.

(8) *Bad and good qualities.*

Brethren, an elder endowed with five things, follows the ill of the people, the unhappiness of the multitude, the harm of the many and the ill and pain of gods and men. With what five?

An elder is of long-standing and has long since become a monk, he is known among the laity and the monks as one renowned and having a large entourage, he is one who gets robes, alms food, dwellings and requisites for the feeble and the sick, learned well stored in mind and has learnt by rote ; whatsoever doctrines are lovely in the beginning..... and in the end, both in the spirit and in the letter, and declare the pure and holy life which is fulfilled in its entirety, he has well learnt by rote, well borne in mind and constantly practised such doctrines, pondered over and seen them with the clear eye of insight, he is of false views and wrongly seeing. Having turned the people away from the good practise, he sets them up in the evil practise : (thinking) that the elder is one of long-standing they fall into imitation of what they see in him ; (thinking) that the elder is known among the laity and the monks as one renowned and having a large entourage they fall into imitation of what they see in him ; (thinking) that the elder is one who gets robes, etc., they fall into imitation of what they see in him ; and (thinking) that the elder is well-versed, well-stored in mind and has learnt by rote they fall into imitation of what they see in him. Verily, brethren, an elder endowed with these five qualities follows the ill of the people and so forth.

Brethren, an elder endowed with five things follows the good of the people, the happiness of the multitude, the well being of the many and the good and the happiness of gods and men.

An elder is of long standing and has long since become a monk.....and seen them with the clear eye of insight ; he is of right views and right seeing. Having turned the people away from the bad practise he sets them up in the good practise : (thinking) that the elder is one of long-standing and long since become a monk they fall into imitation of what they see in him : (thinking) that the elder is known among the laity and the monks as one renowned and having a large entourage they fall into imitation of what they see in him : (thinking) that the elder is one who gets robes etc. and that the elder is well-versed, well-stored in memory and has learned by rote, they fall into imitation of what they see in him.

Verily, brethren, an elder endowed with these five qualities follows the good of the people and so forth.

(9) *Decline of a Brother (a).*

These five things, brethren, lead to the decline of a brother in the training. What five ?

Taking pleasure in (worldly) activity, delighting in debate or gossip, sluggishness, fondness of society and he does not consider as with an emancipated heart.

Verily, brethren, there are these five things, which lead to the decline of a brother in the training. Likewise there are the five opposites of the above.

(10) *Decline of a Brother (b).*

These five things, brethren, lead to the decline of a brother in the training. What five ?

Herein, brethren, a brother in training is busy and has much to do and is accomplished in beauties, abandons solitude and does not pursue the inward calm of mind. This, brethren, is the first thing that leads to the decline of a brother in the training.

Then again, brethren, a brother in training spends the day in insignificant doings, abandons solitude and does not pursue the inward calm of mind. This is the second thing and so forth.

Then again, brethren, a brother in training dwells in the society of laymen and monks in association with the unsuitable, abandons solitude, and pursues not the inward calm of mind. This is the third thing and so forth.

Then again, brethren, a brother in training enters the village too early and returns late in the day, abandons solitude and pursues not the inward calm of mind. This is the fourth thing and so forth.

Yet again, brethren, whatsoever talk is austere and suitable to the setting free of the heart to wit: talks relating to contentment in little, satisfaction, seclusion, aloofness from association, putting forth effort, virtue, concentration, insight, emancipation and the knowledge of emancipation, a brethren in training does not take pleasure and shares unwillingly and with difficulty in such talk. This, brethren, is the fifth thing and so forth.

Brethren, there are these five things which lead to the non-decline of a brother in the training. What five?

[The converse of the above.]

(Chapter IX: On the Elder ends.)

CHAPTER X: ON KAKUDHA.

(1) *Blessings* (a).

There are, brethren, these five blessings. What five?

The blessing of faith, the blessing of virtue, the blessing of learning, the blessing of liberality and the blessing of wisdom.

Verily, brethren, there are these five blessings.

(2) *Blessings* (b).

There are these five blessings:—the blessing of virtue, the blessing of concentration, the blessing of wisdom, the blessing of emancipation and the blessing of the knowledge of emancipation.

(3) *Manifestation of Arahantship.*

There are, brethren, these five manifestations of Arahantship.† What five?

Through stupidity and infatuation one manifests Arahantship, having evil intentions and being covetous by nature one manifests Arahantship, being mad and derranged in mind one manifests Arahantship, being conceited one manifests Arahantship and lastly one manifests Arahantship quite rightly. Verily, brethren, there are these five ways of manifesting Arahantship.‡

(4) *Dwelling in ease.*

There are, brethren, these five ways of dwelling in ease. What five?

Herein, brethren, a brother aloof from sensual desires and aloof from immoral states, with the initial and sustained application (of mind) which is born of solitude and full of supreme bliss, having attained the first Jhāna, abides therein. Owing to the suppression of initial and sustained application (and so forth) and having attained the second Jhāna he abides therein. After the transcending of rapture and passionlessness he dwells indifferent (and so forth) and having attained the third Jhāna he abides therein. Owing to the putting away of pleasure and pain and the previous passing away of joy and grief, aloof alike from pain and pleasure and with the purity of mindfulness born of equanimity, he attains the fourth Jhāna and abides therein and lastly by eliminating the *Asavas* a brother dwells herein this life itself having attained that emancipation of heart, which is free from the *Asavas* and the fruition of insight, having fully realised (the same) with clear vision.

Verily, brethren, there are these five ways of dwelling in ease.

(5) *The Immovable (a).*

Endowed with five things, brethren, a brother ere long penetrates the immovable.§ With what five?

† *Aññā*, knowledge par excellence or Arahantship.

‡ See *Pārājikā* Book.

§ *Akuppam pativijjhati*—wins Arahantship.

Herein, brethren, a brother has attained mastery in the analysis of meanings (in extension) of reasons, of meanings (in intension) and of intellect (to which things knowable by the foregoing processes are presented), and lastly he considers as with an emancipated heart.

Verily, brethren, a brother endowed with these five qualities ere long penetrates the immovable.

(6) *The Immovable* (b).

Endowed with five things, brethren, a brother practising concentration by breathing ere long penetrates the immovable. With what five?

Herein, brethren, a brother causes no injury, is free from care, easy to support and well contented with the requisites of life, he fasts and is not gluttonous, he is alert and practises watchfulness, he is well-versed, of good memory and well stored in mind, whatsoever doctrines which are lovely in the beginning, lovely in the progress and lovely in the consummation, both in the spirit and in the letter, declare the holy life which is fulfilled in its entirety and its purity—he is well-versed in such doctrines, has memorised and learnt them by rote, pondered over and seen them with the clear eye of insight ; and he considers as with an emancipated heart.

Verily, brethren, endowed with these five qualities a brother who practises concentration by breathing ere long penetrates the immovable.

(7) *The immovable* (c).

Endowed with five things, brethren, a brother developing concentration by breathing ere long penetrates the immovable. With what five?

Herein, brethren, a brother causes no injury and so forth with regard to the first three ; whatsoever talk is austere and suitable to the setting free of the heart to wit : talks relating to contentment in little, satisfaction, seclusion, aloofness from association, putting forth effort, virtue, concentration, insight,

emancipation and the knowledge of emancipation, he does not take pleasure, and shares unwillingly and with difficulty in such talks ; and he considers as with an emancipated heart.

Verily, brethren, a brother endowed with these five qualities and developing concentration by breathing penetrates the immovable.

(8) *The Immovable* (d).

Endowed with five things, brethren, a brother continuously practising concentration by breathing ere long penetrates the immovable. With what five?

Herein, brethren, a brother causes no injury‡ and is free from care, is easy to support and is well contented with the requisites of life ; he fasts and is not gluttonous ; he is alert and practises watchfulness ; he lives in the forest with a solitary bed and chair ; and he considers as with an emancipated heart.

Verily, brethren, a brother endowed with these five qualities and continuously practising concentration by breathing ere long penetrates the immovable.

(9) *The Lion*.

Brethren, the lion king of beasts at eventide issues from his lair. Having come forth he shakes off sluggishness. Having so done he surveys the four directions. Then he roars thrice. Having so roared thrice he goes forth in search of prey. He then gives a blow to an elephant, he deals the blow carefully, without missing his aim he gives a blow to a buffalo, likewise to a bull, and to a tiger, he gives the blow carefully and without missing his aim he gives a blow to the small animals, even to hare and cats, he gives the blow carefully and without missing his aim, what is the reason therefore? "In order that my well practised aim* may not fail me!"

Verily, brethren, the lion is a metaphor for the Tathāgata, the Arahant, the supremely Enlightened One. Indeed,

‡P. T. S. text has by mistake a comma here.

* *Yoggapatho* is a difficult word Buddhaghosha beats about the bush. But the meaning is—I venture to think.

brethren, the Tathāgata proclaims the Norm to the assembly—this is His lion's roar. The Tathāgata proclaims the Norm to the brethren. He indeed proclaims the Norm carefully and without mistake, likewise to the nuns, the lay disciples male and female and to the many folks even to grass carriers* and hunters. He indeed, proclaims the Norm carefully and without mistake. What is the reason therefore? "Brethren, the Tathāgata reveres and esteems the Norm."

(10) KAKUDHA.

On one occasion the Exalted One was sojourning at Kosambi† in the Ghosita Park. At that time Kakudha, son of the Koliyans, the attendant of the Venerable Mahāmoggallāna had quite recently died and was reborn among the gods of mind-made bodies ; he was reborn with a personal of the size of two or three Magadha villages. Yet owing to his personal form there was no harm to himself or to others. Then, indeed, Kakudha, son of a deva came to where the Venerable Mahāmoggallāna was. Drawing near he bowed to the Venerable Mahāmoggallāna and stood at one side. Kakudha, son of a deva, so standing said thus to the Venerable Mahāmoggallāna : "There arose, sir, in the mind of Devadatta a wish such as this : 'I shall look after the Order of the Brotherhood,' together with the arising of this thought, Sir, his psychic powers vanished." Kakudha, son of a deva, said this, so saying he bowed to the Venerable Mahāmoggallāna, went round him by the right and there itself disappeared. Then the Venerable Mahāmoggallāna came into the presence of the Exalted One. Drawing near he bowed to the Exalted One and took a seat at one side. So seated at one side the Venerable Mahāmoggallāna said thus to the Exalted One :

**Anna-bhāra*—The Dictionary is silent. *Anna*=*Yṛvasan* grass or hay—comy.

† Archaeology has located it to be 30 miles from Allahabad.

[Repeat the whole of the foregoing narrative.]

Then the Exalted One said thus: "Moggallāna, have you grasped fully with your mind what was in the mind of Kakudha, son of a deva: 'whatsoever Kakudha, son of a deva says all of it is even so and not otherwise.'?" Lord, it is so, I have with my mind fully grasped the mind of Kakudha: "whatsoever Kakudha, son of a deva says, all of it is even so and not otherwise."

Moggallāna, remember this word, Moggallāna, remember this word! Now this foolish man makes appear his own self. There are Moggallāna these five teachers to be found existing in the world. What five?

Herein, Moggallāna, a certain teacher being of unclean behaviour pretends: 'I am of pure conduct, my character is excellent, very clean and unstained.' The disciples also come to know: Indeed this venerable teacher being of unclean behaviour pretends: 'I am of pure conduct, my character is excellent, very clean and unstained; if indeed we inform the laymen they may not be pleased. When they may be displeased how then shall we behave towards him? One esteems him indeed owing to robes, almsfood, dwellings and requisites for the sick and the feeble. Whatsoever he shall himself do, he shall himself make it clear. Moggallāna, the disciples protect such a teacher as regards good conduct and such a teacher is protected by his disciples as regards good conduct.

Likewise Moggallāna, there is a teacher with impure livelihood, of improper preaching, of wrongful exposition and of obscure knowledge [and repeat the rest as given above with regard to them also.]

Verily, Moggallāna there are these five teachers to be found existing in the world.

In sooth, Moggallāna, being myself of pure conduct I acknowledge: 'I am of pure conduct, my character is excellent, very clean and unstained.' The disciples do not pro-

tect me as regards conduct, and I do not expect to be protected as regards conduct by the disciples. Being myself of pure livelihood, of proper preaching, of right exposition and clear knowledge, I acknowledge: 'I am of pure livelihood, of proper preaching, of right exposition and of clear knowledge and my livelihood etc., are excellent and unstained.' The disciples do not protect me as regards livelihood etc., and I do not expect to be protected by the disciples as regards them.

Chapter X: On Kakudha ends.

A. D. JAYASUNDARE.

THE BUDDHAGAYA TEMPLE REPORT

Report of The Buddhagaya Temple by the Committee appointed by the All-India Congress Committee and the Behar Provincial Hindu Maha Sabha is now before me. The Committee has done useful work in preparing the Report. They have shown from documents that the Hindus had never had to do anything in the way of repairs of the great Temple, and the evidence gathered is convincing. The monograph on Buddhagaya by the late Major General Cunningham is absolutely silent on the claims of the Mahants to the Temple. Since the time of the great Asoka inscriptions found within the precincts of the Temple show that the Temple had always been under Buddhist control. If the Hindus did anything before the Moslem conquest of India, it was to destroy the Tree, as Sasanka did. The late Mahant never entered the great Shrine to see the image of the Buddha, and my friend the late Babu Nanda Kishore Lal of Gaya told me that when he was a boy whenever he visited Bodhgaya the late Mahant Hem Narayan Gir warned him never to see the Image inside the Temple, and if he did ever see it to have a stone flung at the Temple. This is the traditional way of showing hostility to Buddhist monuments by the followers of

Siva. At Sarnath the Hindu villagers show their enmity to the Stupa by throwing stones at the ruined monument. The followers of Vishnu who visit Bodhgaya to offer pinda to the departed never enter the sanctuary of the great Temple. The Mahant has appointed low caste menials to look after the worship inside the Temple. The Report of the Committee is thoroughly convincing to show the public that the position of Buddhists is incontestably strong in that the Temple had never been converted into a place of Hindu worship.

The panca Pandava images shown to the Hindus is all camouflage. The five Images shown to the visitors as the images of the five Pandava brothers famous in the Mahā Bharata War are Buddhist images painted to conceal the identity, but any one who knows something of Buddhist iconography will see that they are Buddhist images of either the Buddha or the Bodhisatvas.

The Report annexed to the Buddhagaya Temple Case by the late Mr. Beglar was written in 1895, eleven years after he had submitted his official report to the Collector of Gaya, requesting the latter to take charge of the Temple, and the Bungalow. Then no mention was made on the proprietorship of the Temple, and after eleven years the Mahant's men dragged Mr. Beglar to Gaya when the Case was going on in the Court of the Magistrate and made him write things which were drawn from imagination.

Had not Mr. Grierson visited Buddhagaya in June 1890 the Temple would have remained uncared by either the Mahant or Government. It was his visit that caused all the injustice to the Buddhists. The High Court Judges had no idea of the worship adopted by the Buddhists. Mr. Macpherson one of the Judges left the whole case in the hands of Justice Gurudas Banerjee who showed his ignorance in stating that the upper shrine of the Temple was not sacred! To the Buddhists every foot of ground within the precincts is sacred ground—the Vajrasana, the Cloister, and to think that a Brahman judge could come to such an unwise conclusion was

most unfortunate. The Upper storey was the place for the Golden Image which had been removed to a place of safety when the Moslems were devastating Bihar. In the Asoka torana at Sanchi the sculpture therein shows that there were no images set up and what the Buddhists worshipped was the Symbol of the Three Gems. The worshippers who visit Budhagaya belong to races who do not believe in the caste superstitions of Brahmans. The Hindu Committee say that the Temple is exclusively Buddhist and yet they suggest the appointment of a Committee of five Hindus and five Buddhists and the Hindu Minister for the time being.

Heretofore the Mahant had been the foe of Buddhists, and he had the help of certain local officials to support his spurious claims. The worship of the Image of the Buddha begun by the Mahant had been declared spurious by the High Court. For the protection of Buddhist pilgrims the present Mahant or his predecessors did nothing, and the Maha Bodhi Society had to fight for ten years to get the Maha Bodhi Dharmasala built for the use of pilgrims visiting the hallowed site. The Burmese resthouse which was built under the order of the King of Burma which was being used by the pilgrims, thanks to the Commissioner of Patna, was given over to the Mahant, and to-day that resthouse is not allowed to be used by Buddhist pilgrims.

What would the Hindus do if the Mahant had a mosque in his estate? What would the Moslems do had Mecca been under the control of either Christians or Hindus? The Hindus joined the Moslems when the latter were fighting to uphold their rights at Mecca. The Government had departed from the path of justice when they handed over the inner control of the Temple to the Saivite Mahant.

The argument is brought forward that Buddha is the ninth avatar and therefore the Hindus should have a share of the Temple. The ninth avatar is the avatar of Vishnu, not of Siva, and the Mahant as a Saivite has nothing to do with the worship of the avatar of Vishnu.

The Committee has done a service to the Buddhists in

declaring the Maha Bodhi manda as a Buddhist place of worship. The Buddhists should thank sincerely for bringing historical evidences forward in favour of the Buddhists ; but the Committee exceeded the limits of fairness and justice in suggesting the appointment of a Hindu and Buddhist Committee to manage the Temple. The result of such a procedure would be that in course of time the Temple would cease to be Buddhist and Hindus would have it converted into a Vishnu-Saiva Temple.

The Buddhists are extremely tolerant and in the history of Buddhism there is no evidence to show that they had been hostile to other religions. In Ceylon the Buddhist kings have helped even the Moslems to build their Mosques as we see in Kandy by giving them land free. In Burma the late King Mindoon Min had a church built for the use of the missionary in Mandalay who later on became a traitor. In Siam the good and illustrious king Vajiranana had temples built for the Hindu gods in the capital city of Bangkok. The Sri Pada in Ceylon known as Adam's peak is being visited by the Saivas, Vaishnavas and Moslems, and there has never been any display of intolerance although the guardians of the sacred peak are Bhikkhus from time immemorial. The sacred site at Bodhimanda is called *acala cheti* because of its sanctity, for the tradition is that all Bodhisatvas gain Perfect Illumination of *anuttara samma sambodhi* at the site where the Bodhi Tree now stand, and the precincts become consecrated ground during the *Buddhotpada*.

The Ceylon Buddhists have decided that they will not agree to a Hindu Buddhist Committee. Such a thing is impossible, because the Buddhists of Siam, Japan, China, Tibet, Burma and Ceylon do not conform to the ceremonies of Brahmanism. Buddhism is the religion of freedom from the fetters of domestic religion. The Temple must remain under Buddhist control to the end of the *Buddhasasana*. The Mahant is a Saivite and he is trying to usurp the holy Temple. He has not recognized the Hindu Committee, and he would not even join it. He is

a Saivite and he is against the Committee. The Buddhists of Burma, Chittagong, Arakan, Japan, Tibet, China should have a voice in the matter.

THE ANAGARIKA DHARMAPALA.

HOW I MET THE ANAGARIKA DHARMAPALA AND CAME TO CEYLON

By Ernest Erle Power.

Two years ago I was in London and had been active in helping to found the BUDDHIST LEAGUE, an organization of English and other Buddhists who wanted to study the Dhamma seriously and propagate it amongst their friends and others that might be interested. Amongst the members was Dr. Paira Mall, an Indian Buddhist and great oriental scholar, with whom I soon became very great friends. It happened to be the time of the Wembley Exhibition and, amongst the speakers at the 1924 Vesak Meeting which had been organized by the Buddhist League and at which I happened to preside, were Dr. C. A. Hewavitarne and Mr. W. A. de Silva. With both these gentlemen I became better acquainted later on, but it was not until some weeks afterwards that Dr. Paira Mall informed me that Dr. Hewavitarne was a brother of the Venerable Anagarika Dharmapala, of whom I had heard but whom I had never met. Let me remark in passing, in order to show what interest is evinced in England in Buddhism, that this Vesak Ceremony was attended by some five hundred people, mostly English.

About six weeks afterwards, in June, 1924, I went to Stockholm, Sweden, as a member of the American Delegation to the International Postal Congress, and from there to our Legation in Prague, Czechoslovakia, whilst my friend Paira Mall returned to India, promising to write to me from there. His intention was to return to Europe early in 1925 and come by way of Prague to see me. I heard from him once or twice,

but towards the end of 1924 his letters ceased and, although I wrote him afterwards, I received no reply.

In March 1925 I fell ill with a nervous breakdown which forced me to give up my work for the time being and to try and regain my health. I visited Karlsbad, Scheveningen, and other health resorts, finally going to England to complete the cure. After a prolonged stay in the Cotswold Hills in Gloucestershire and at various seaside places, I finally went to London with the intention of shortly returning to Washington and reporting that I had recovered my health, and that I could resume my work.

One fine morning I had gone to the Royal Albert Docks with a friend of mine, a Church of England clergyman whose name I will not mention as he is really a Buddhist and has the intention shortly to formally acknowledge himself to be one, and if I committed the indiscretion of telling who he is it might force him to leave the Anglican Church before he is actually prepared to do so. We were sitting in the train returning to London and would be due at Fenchurch Street Station in about half an hour when I suddenly exclaimed: 'I want to go to Paris with the four o'clock train.'

'But' said my friend, 'you can't make it. Besides, you're in no hurry, surely, and can just as well go with the night boat or to-morrow. And what are you going to do in Paris all of a sudden?

'No,' I answered, 'I want to catch that four o'clock train. I cannot tell you why. I have nothing to do in Paris, but I just want to go.'

My clergyman friend thought I had gone a little mad, and I did not blame him. Thinking the matter over, I came to the conclusion that, although there was no earthly reason why I should go to Paris at all in the first place, and I had really nothing to attend to there, my impulse to catch that train at four o'clock remained. Also I had learned from many previous experiences that such impulses, when they come, should not be neglected. So I decided to go by that train, if possible.

'I am going to catch that four o'clock train if I break my neck to do it,' I said, 'and you be a good fellow and help me catch it by coming home with me and throw a few things into a suitcase.'

He was a good fellow and, in spite of his English conservatism and his slightly ironical remarks at my having gone mad, we managed to get to Victoria Station just in time to make the train. A hasty handshake, and the train started.

All out of breath I leaned back in my seat wondering what in the name of all that was good I should do in Paris. We arrived at Dover, went on the boat, and just before we got to Calais I looked up and saw standing before me.....my friend Paira Mall! After the first exclamations of mutual surprise and pleasure our conversation became more coherent and he explained that he had not been able to write to me, since he had been acting as private secretary to an Indian Rajah on a visit to England for the past six or eight months and had not had a moment to himself. Now, however, he had left this service and was on his way back to India. He had thought me safely in Prague or else back in my own country, and his surprise at seeing me there was as great as was mine.

We had six hours of travel ahead of us to get to Paris and in the course of our talk he mentioned that the Anagarika Dharmapala was now in Europe, and was staying at a sanatorium at Schoeneck in Switzerland. 'If you have nothing particular to do in Paris,' he suggested. 'Why not run over to Zurich and see him? He is a man well worth meeting.'

So when we arrived in Paris he sent a telegram to the Anagarika in Schoeneck asking when he would be in Zurich and at what address. The reply came the next day that he would be at the address of Mr. Strauss, a well-known Buddhist in Switzerland, on the following Monday evening. On the Monday morning I left Paris, arrived in Zurich, Switzerland, that same night at eight o'clock, and at half past eight I was in the presence of the Anagarika. By nine o'clock he had convinced me that I should have to study Pali in order to really

understand Buddhism properly, and that it would be advisable for me to go to Ceylon to do so.

I felt that here I had met a great man who had sacrificed his entire life to the spread of the Dhamma, and that my own life-long ambition, to work for the Dhamma exclusively, could now be realized. I accepted his suggestion without the slightest hesitation, and thus it is that, by insisting on catching a certain train, against all apparent reason and even common sense, I am now here in Ceylon to learn Pali and to try and further the good work of our great and wise Lord, the Buddha.

HYMN

Born the Lord who showed the Way,
Born on this auspicious day,
Born to set the nations free,
Born to give them liberty.

Shout ye men, His name proclaim,
Shout aloud Lord Buddha's name,
Teacher foremost, Sampler high,
Still, to whom all men draw nigh.

Mighty Seer, still to Thee
Rings our praise in accents free,
Truth triumphant dost thou preach,
Knowledge undefiled dost teach.

May Thy blessings on us fall,
First Preceptor, Lord of all,
Lead us from the world, we pray,
Lead us to the Eight-fold Way.

H. W. B. MORENO

INSCRIPTIONAL EXCURSIONS

RIDDLE OF "VYUTHENA 256" SOLVED: MEANING OF
"VIVASA" "VIVUTHA"

Dr. B. M. Barua in an interesting article under the above caption in the *Historical quarterly* writes as follows:—

In issuing the Minor Rock Edict I Asoka sent the following three orders as to how it should be disposed of by his agents:

(1) "Iya ca athe pavatisu lekhāpeta vāyata hadha ca athi
s[i]lathubhe silāthambhasi l[a]khāpetavaya—ta"
(Rupnāth)

(2) "Etinā ca vayajanenā yāvataka tupaka ahāle savara
vivasetavāyu ti" (Rupnāth).

(3) "Vy[u]thenā sāvane kate 256 sata vivāsā ta"

Put in plain terms, the first order is:—

(1) "Get this message inscribed on rocks or stone-pillars."

In plain words, the second order is:—

(2) "Set it up by this text everywhere within your jurisdiction."

The interpretation of the third order depends on the significance of these four: (a) *vyuthenā* with its variants *vyuthena* (Brahmagiri), *[v]yuthena* (Jatinga), *vivuthena* (Sahasrām); (ii) 256 with *vyuthenā*'s variant before and nothing after it (Brahmagiri, Siddāpur, Jatinga), with *vivuthā t[i]* before and nothing after it (Sahasrām); (iii) *sata* without any variant; (iv) *vivāsā-ta* with its variant *vivuthā ti* (Sahasrām). These are the various suggestions offered by the previous scholars from time to time:—

(i) *Vyuthenā*=Pāli *vivuthena*, *vyutthena*, Sk. *vyusitena*, *vyustena*, from *vi*+ *vas*, 'to dwell' (Pischel); 'by the departed' (Bühler); 'by the illumined' (Oldenberg); 'by the messenger, missionary' (Senart); 'by the wanderer' (Fleet); 'by Asoka

- on tour' (Thomas, Hultzsck); 'by *vyustas*, a class of officers proclaiming a proclamation' (Bhandarkar); 'by the missionaries' (Smith).
- (ii) 256 denotes 'the number of years that have elapsed from the departure of the Teacher, i.e., the Buddha' (Bühler); 'a date after the Nirvāṇa of the Buddha' (Fleet till 1910); '256 nights spent abroad by Asoka on tour' (Thomas and Lévi, explaining in the light of the *Sahasrām* '*duve sapamnālāti satā*', *lāti* taken=*rātri*); '256 nights spent in worship' (Fleet 1911), '256 nights spent in prayer' (Hultzsck); '256 individuals or missionaries' (Bhandarkar, Smith); 'the number of messengers or missionaries' (Senart); 'two hundred individuals increased by fifty-six, *lāti* being a mistake for *sata* (Bhandarkar, Bühler, interpreting *Sahasrām* text).
- (iii) *sata* (?) = Pāli *satthā*, 'Teacher,' 'the Buddha' (Bühler); = *sattvāth*, 'beings' (Senart, Pischel); 'men' (Bhandarkar); 'souls, officials' (Pischel's posthumous note); = *smrath*, 'enunciated, mentioned' (Lévi); = *sānta*, 'the tranquil' (Fleet); = *satra*, 'halting place, stage' (Thomas).
- (iv) *vivāsā-ta* = 'illumination' (Venis); 'wander' (Fleet); 'spent on tour' (Thomas, Hultzsck); 'set out on tour' (Bhandarkar); the variant *vivuthā* = 'have gone forth' (Bhandarkar); 'have gone forth on mission' (senart); 'have passed' (Bühler); 'have appeared in the world illumined' (Oldenberg); 'have departed' (Lévi); 'dispatch edict' (Fleet).

In view of the apparently wide discrepancy between the texts one must be cautious in establishing an interpretation on the basis of a single word occurring in any particular text. It goes without saying that though differently worded, the texts are intended to convey the same idea. I find that in three of these texts, viz., Brahmagiri, Siddāpur and Jatinga-

Rāmesvara, the reading is practically the same. These three texts are simply worded 'vyuthena 256.' The Sahasrām text inserts an explanatory clause 'duve sapamnā lāti-satā vivuthā ti' between 'vivuthena' and '256.' In the Rupnāth text 'vyuthenā 256' is followed by 'sata vivāsā-ta'—evidently a similar explanatory clause. The occurrence of 'sata' can be explained as a curious instance where the scribe intended to express the number also in words but had not done it carefully. 'Vivāsā' is likely the same word in another form as 'vyuthā', 'vyuthā', 'vyuthā or vivuthā.' I cannot agree with Prof. Bhandarkar and Dr. V. A. Smith in suggesting that 'vyuthā' supplies a gap in the Pillar Edict VII. This edict has nowhere a context with which 'vyuthā' can fit in. There can be little doubt that 'vyuthenā' stands in the same relation to the third order as that in which 'vayajanenā' does to the second, or that *vyutha* is but a Prakrit form of Sk. 'vyusta.'

The Sanskrit Lexicons explains 'vyusta' as being a synonym for 'dawn' (*prabhāta*). The word in the sense of 'dawn' is used in the *Sisupālavadha* (XII 4). Dr. Shama Sastri in his instructive paper (Report of the Second Oriental Conference, Calcutta, pp. 35—43) on *Vyusti* draws his readers' attention to several texts in the Vedas, Brāhmanas and Srauta-Sutras where 'vyusta', 'vyusti' and 'vyusa' are used as synonyms, and used not merely in the sense of earlier morning but decisively in the sense of a periodical early morning suggestive of a new year's day.' In the *Varāha Srauta-Sutra*, as will appear from the following verse quoted from its *Akulapada*, *khanda III*, *vyusta* is represented as the well-dawned period or fourth *yāma* of night-time, 'upavyusa' as the well-dawning period or third *yāma*, 'nisī' as the dead dark period or second *yāma*, and *pradosa* as the fairly clear period or first *yāma*:

"Prathamō yāmah pradosas syāt, dvitiyo nisir ucyate,
Tṛtiyōpavyuso jñeyah, caturtho vyusta ucyate."

As Dr. Sastri has ably shown by citation of passages from the *Rg-Veda*, particularly one from I. 113, 3, where the

pathway of the night-and-dawn (*nakṭosāsā*) in the year (*sumeṣa* explained in a Brāhmaṇa passage as *samvatsara*) is said to be the same and yet alternately pursued by them, that in interpreting these passages one is not to think of ordinary 'nights' and 'dawns' but of the longer nights of the *dakṣināyana* by the former, as well as of the longer days of the *uttarāyana* by the latter, the 'dawn' as a symbol of the longer days breaking on the summer solstice. I cannot but agree with Dr. Sastri when he suggests on the evidence of the Jaina Suryya Prajñapti and Kautiliya Arthasāstra that in ancient India the official year commenced on or was counted from the summer solstice, which was therefore treated as the new year's day, eagerly awaited by all and solemnized with special rites. These brilliant suggestions from Dr. Sastri enable me at once to translate and interpret the explanatory clauses in Asoka's Sahasrām and Rupnath texts as follows:—

“duve sapamnā lāti-satā vivuthā ti” (Sahasrām).

“two hundred and fifty-six nights dawned earlier,” i.e., “two hundred and fifty-six years reckoned from the summer solstice when the night is shorter than the day,” Asokan *vivuthā* being equated with Vedic [vi]ukṭhyā.

“[duve sapamna] sata vivāsā-ta” (Rupnāth).

“two hundred and fifty-six longer dawnings,” which is to say, “two hundred and fifty-six years reckoned from the summer solstice when the day is longer than the night, Asokan *vivāsā* being equated with Vedic *vyusā*.”

As to ‘*vyusta*’, Dr. Sastri observes rectifying his previous interpretation in his translation: “In the Arthasāstra of Kautilya (II 6) it is used as the name of a particular division as the royal year, the month, the half month, and the day. Again in II 7 Kautilya uses the word in connection with the examination of revenue accounts. He says that the receipts, expenditure and the net revenue shall be verified under certain heads in ‘*vyusuta*’.....new year’s daywill suit the con-

text admirably well ; for the accounts are ordered to be submitted at the close of the month of *Asādhā* (II. 7) for examination on the *vyusta* or new year's day. The enumeration of seasons with *Srāvana* in the rains is a proof that *Srāvana* was the first month of the year at the time of Kautilya."

I welcome Dr. Sastri's opinion but at the same time feel that the two passages in the *Arthasāstra* illustrating the use of '*vyusta*' must be represented somewhat differently. I find that in the first passage (II. 6) one has the clear definition of the two terms '*vyusta*' and '*kāla*.' The former is defined as 'the regnal year, month, fortnight and day,' which is the same as to say, "the date stated in term of the regnal and official years, the regnal year being counted from the day of coronation of the reigning king, and the official year commencing on the summer solstice.' The latter is defined as 'the seasonal divisions of the official year beginning in the rains.'

"Rājavarṣam māsaḥ pakṣo divasasca vyustam."

"Varṣa-hemanta-grisānām trītyasaptamā divasonāḥ pakṣās sesāḥ purnāḥ prthag adhimāsaka iti kālah." *Arthasāstra* p. 60.

In the second passage (II. 7) Kautilya teaches how the revenue accounts should be verified in respect of receipt, expenditure and net revenue entered under such headings as '*vyusta*,' '*dēsa*,' '*kāla*,' and the rest.

In Pandit Ganapati Sastri's edition of the *Arthasāstra* and its Commentary (p. 138) one reads :—"Rājavarṣam ā rājarāyābhisekādarābdbhah samvatsarah, māsaḥ, pakṣaḥ, divasasca vyustam, rājavarṣādicatustayam vyustasamjñm ityarthah. Etacca amuka-rājavarṣe amuka-māse, amukapakṣe, amukadivase, amuka-purusenānitam etāvad dhanam, adyāmuka-purusāyāitāvad dattam iti rityā nibandhapustakādisu lekhyam iti boddhavyam."

The quoted extract makes it clear that '*vyusta*' is used in the sense of the date of entry stated in term of the regnal year and in that of the month, fortnight and day as in the

official year. The regnal year signifies the succession of official years in which each current year in relation to those that are past is specified by an ordinal affixed to it, and the ordinal is to be determined by the number of years counted from the day of coronation of the reigning king. The months, half-months and days really belong to the seasonal divisions of time within an official year from the summer solstice. There is nothing to prevent specifying the official years in succession in term of a current era lengthened by adding to it the regnal years. Considered in this light, Asoka's third order in Rupnāth may be interpreted thus:—"In making the inscribed matter public, please see that it is attended with the date 256 (in term of the current Buddha-era)."

Table of dates of the edicts.

Thus the discussion of chronology may be closed by stating its results in the subjoined table:—

Edict		Years after coronation, years after parinirvāna.	B. C.
Barābar Hill cave	I—II	12, 230-231	254-253
Rock	I—IV	12, 230-231	254-253
Rock	V—X	13, 231-232	253-252
Rock	XI—XIII	14, 232-233	252-251
Rock	XIV	14, 232-233	252-251
Barābar Hill cave	III }	19, 237-238	247-246
Rummindei and Nigāli Sāgar	} 20, 238-239		246-245
Schism Pillar at Sarnāth	} 21, 239-240		245-244
Kausāmbi, Sānci			
Queen's	(?)	21, 239-240	245-244
Pillar	I—VI	26, 244-245	240-229
Pillar	VII	27, 245-246	239-238
Separate Rock		32, 250-251	234-233
Minor Rock	I—II }	37, 255-256	229-228
Second Bairāt (Bhābru)	}		

PRACTICAL ETHICAL ASPECT OF BUDDHISM AND GREEK PHILOSOPHY

Pandit Sheo Narain gives below a summary of the evolution of philosophy among the ancient Greeks. This will show that before Greek philosophy assumed an ethical aspect, Lord Buddha had already formulated and systematized Ethics which has not been yet surpassed. [Editor, *Mahabodhi*.]

The first beginnings of philosophy in Greece came from the Ionians of Asia. What the Ionian philosophers sought was the material principle of things and the mode of their origin and disappearance. Thales is supposed to be the father of Greek Philosophy.

The following brief reference to the subjects of Greek philosophy and the years the philosophers flourished will be useful.

Thales of Miletus :—Water held by him to be the basis of things. (640 B. C.).

Anaximander of Meletus :—Undefined substance without qualities out of which hot and cold, moist and dry became differentiated. (611-547 B. C.).

Anaximenes of Meletus :—Air is held to be the basis. It was modified by thickening and thinning into fire, wind, clouds, water and earth. (611-547 B. C.).

Heraclitius of Shephesus :—Aetherial fire—from fire all things originate and return to it again by a never resting process of development. All things therefore are in perpetual flux. (533-574 B. C.).

Pythagoras of Samos :—He brought philosophy into connexion with practical life. Regarding the world as a perfect harmony including mankind likewise to lead a harmonious life. (582-504 B. C.).

Zenophanes of Colophon—Father of Pantheism, he declared God to be the eternal unity permeating the universe and governing it by his thought. He founded a school of thought

called Eleatic and doctrine of *The One* called after the town of Elea the Headquarters of the school. This doctrine extended to Lower Italy. (Note:—I would not wonder if the word *Elahi* (—God in Persian) is derived from the Eleatic doctrine.) Born 570 B. C.

Parmenides of Elea:—Disciple of Zenophanes, affirmed the one unchanging existence to be alone true and capable of being conceived and multitude and change to be an appearance without reality. His younger countryman Zeno maintained this doctrine. Born 511 B. C.

Empedocles of Agrigentum:—Was partly in agreement with Eleatic School, partly in opposition to it. He maintained the unchangeability of substance and plurality of substances, viz., 4 elements—earth, water, air and fire. Of these the world is built up by the agency of two ideal principles as motive forces, viz., love as the cause of union, hate as the cause of separation—Born 482 B. C.

Anaxagoras of Clazomenæ:—Maintained the existence of an ordering principle as well as a material substance and while regarding the latter as an infinite multitude of imperishable primary elements qualitatively distinguished, conceived divine reason as ordering them. He referred all generation and disappearance to mixture and resolution respectively. To him belongs the credit of first establishing philosophy at Athens where it reached its highest development for ten centuries without intermission.Born about 500 B. C.

Democritus of Abdera:—The first explicitly materialistic system was formed by him. This was the doctrine of Atoms (which we in India call *Parmanus*) namely small primary bodies infinite in number, indivisible and imperishable qualitatively similar but distinguished by their shapes. Falling eternally through the infinite void they collide and unite, thus generating existence and forming objects which differ in accordance with varieties, in number, size, shape and arrangement of the atoms which compose them.Born about 460 B. C.

A new period of philosophy opens with the Athenian

Socrates 469—399 B. C. It is he who invented the two forms of philosophical inquiry—induction and definition. He did not, however, succeed in establishing a genuine ethical principle, though he endeavoured to extract from the common intelligence of mankind an objective rule of practical life. He identified the cognition of thought of true concept of an object with virtue. After him follow a number of philosophies Megorian, Cynic, Cyrenaic and others. (Sejferrrt, dictionary of classical antiquities in German, translated by Nettleship and Sandys p. 480).

Both aspects of the genius of Socrates were united in Plato. Plato of Athens and his disciple Aristotle of Stagria 428—348 B. C. and 384—322 B. C. respectively are two great philosophers of antiquity whose methods however differed. The disciple, unlike his master, did not regard virtue as knowledge, pure and simple, but founded on nature, habit and reason. Reason alone can attain to truth either in cognition or action.

Of the particular (of which there are as many as there are contingencies in life) each is the apprehension by means of reason, of the proper mean—between two extremes which are not virtues, e.g., courage is the mean between cowardice and fool-hardiness. Impulse towards the good is the impulse of human nature and on this is founded virtue.

We must not forget that five centuries B. C. Buddha, the Indian sage had formulated the principle of ethics, systematized and generalised it and gave the world what is called the middle path in Buddhism.

SHEO NARAIN.

WAISAKHA CELEBRATIONS

BOMBAY

The 2550th Birthday of Bhagwan Buddha was celebrated on Wednesday night in the compound of Messrs. N. Poëwell and Company, at Lamington Road, when a large number of

people were present. Mr. C. F. Andrews, who presided, delivered a lengthy and impressive address, and appropriately enough the celebrations took place under a Bo tree, in the shadow of which Gautama became the Buddha or the Enlightened.

GANDHIJI'S MESSAGE.

Mr. K. Natarajan in asking Mr. Andrews to take the chair said Mr. Andrews had devoted his life to the study of the teachings and life of Buddha, and he was glad that even in these days Buddha's teachings had some influence on the world at large.

Mr. Andrews read a letter from Mahatma Gandhi wishing the meeting success and hoping that the original intention of the founders would be realised.

MR. ANDREW'S SPEECH.

Mr. Andrews said :—

It is a very great happiness indeed to me, as a Christian, to be invited so kindly by you all to preside over this meeting in order to consecrate the memory of Gautama, the Lord Buddha, on the two thousand five hundred and fiftieth anniversary after his birth in the north of India near to the Himalayan snows.

Ever since my coming to India, more than twenty-two years ago, the amazing attraction of his gracious personality has grown upon me. Furthermore, in my travels to and fro about the world, his transforming influence has been made visible to me in countless human lives from the Indian community in South Africa to the dwellers in the islands of the Pacific Ocean. I have met and talked with his true followers, living to-day, in Ceylon and Malaya and on the borders of Tibet, in Burma and Java, in China and in Japan, and I rejoice more than I can possibly tell you that his adored memory is being revived in India itself, the place of his birth.

I have tried in some of the numbers of the *Modern Review*

to relate what a spiritual revolution this growing attraction of the Buddha produced in my own life. There I described how it was in South Africa, in 1913-14, while I was in the company of Mahatma Gandhi who seemed to me to reproduce in a living form the teaching of the Lord Buddha himself that I began to perceive the intimate relation between the Buddhist doctrine of *Ahimsa* and the teaching of Christ in the Sermon on the Mount. It was to the great poet, Rabindranath Tagore, to Gopal Krishna Gokhale, and Mahatma Gandhi himself, that I first narrated my conclusions, which did not seem at all strange to them, but seemed strange indeed to me with my own intensely Western mind and Western outlook at that time. All three welcomed them with the fulness of love, and encouraged me to continue my search after truth.

But it was at Borobudur, in Java, that the great spiritual revolution took place in my own view of life. In the days which I spent there in solitude, the whole history of the human existence on this planet seemed to come before me in those sculptured stones. Once and for all the purely Western perspective was left behind. There came to me a new vision of humanity, in the East, intimately bound up with the supreme personality of the Lord Buddha, himself. That vision has never faded from my mind and it is vividly present to-day.

Therefore, on this new anniversary,—this new Jubilee—after another fifty years have been completed, I shall mention in outline three aspects of the Lord Buddha's teaching, wherein he was the very first to bring home three vital, sovereign truths to the masses of mankind in the East.

Let me make clear, that I do not imply that the truths he taught had never been adumbrated before. There were "enlightened" ones before Gautama. There was Akenhation in Egypt, whose greatness as a religious reformer we are only discovering in our own age. There was Moses, the Prophet of Israel, with his descendants. There was Zoroaster in Persia. There were the moral teachers in early Greece. Lao-tze, in China, independently discovered much that Gautama revealed.

But their inspiration was on the whole somewhat local. They did not penetrate permanently and vitally the masses of mankind. The truths they foreshadowed did not reach down to the common people—the slave, the out-caste, the savage, the aboriginal. They did not affect millions of the human race, far from the place of the Prophet's birth and from the seat of his influence while living in the world. They did not actually create a new and vital transformation in the mass of the human race, lifting it almost bodily from the dust and setting it once and for all on a higher spiritual plane. But Gautama, the Buddha, appears to me to have actually achieved this. The whole of human history took a new turn from the date of his enlightenment under the Bo tree.

The first of these three sovereign dynamic truths was the truth of non-retaliation—Ahimsa. He gave with living power the new word to mankind "*Evil cannot be overcome by evil but only by good.*" Before this time, the law of righteousness in human society had been based on retaliation—"an eye for an eye and a tooth for a tooth." But Gautama, the Buddha, was the first to declare, on an uncompromising and universal scale, which moved the masses of mankind, that this retributive justice is not the highest law of man's spirit, but that divine compassion carries with it a surer and a greater justice—the justice of love. "*Overcome*", he cried, "*evil by goodness ; conquer untruth by truth ; overcome anger by love.*" Such words had never been said in human history before with such moving power and by such a dynamic spiritual personality.

Such words, let me repeat, had been said before. But they had not gripped the heart of mankind. Now—with the vast personality of the Buddha behind them—they reverberated to the farthest shores of the world. They reached to Alexandria in the West, and to the islands of the Pacific in the East. Their effect is to be traced in the Rock Edicts of Asoka ; in the carved sculptures of Borobudur in Java ; amid the ruins of Angkor in Cambodia ; in the temples of Kyoto and Nikko in Japan, and in the treasured paintings rescued from the desert

sand in Chinese Turkestan. Nay further, I have been convinced myself (though the story is too long to tell) that the Sermon on the Mount, which Christ preached by the waters of the Sea of Galilee, contains echoes of the Buddhist teaching uttered in the plains of Northern India more than five hundred years before. The *historic* links of connection, historians may decide ; but the sameness of the sovereign truth itself may be seen and judged by all.

The second of these three sovereign truths appears to me to be this. Compassion in sorrow and suffering and mortality makes the whole human race akin. Gautama, the Buddha, was the first spiritual genius to find a universal basis in religion, not in the intellect, but in the heart. The Upanishads had already revealed an intellectual unity. "Tat Tvan Asi" had been already declared as a final truth of man's soul ; but its practical basis and application had not been clearly revealed till the Buddha came. The story of the Princess, who had lost her child and wished for comfort, is well known. The answer of the Buddha to her grief strikes the universal note :

"Know", he said, "that the whole wide world weeps with thy woe."

Thus the compassion of the Buddha broke down all barriers of caste and race and creed and country. The new Faith made humanity one for the first time. The Buddhist monks went out to distant lands across the mountains and seas because there was no far or near, where universal love was concerned. It is impossible to enter into details and relate the wonder of what I saw at Borobudur those noble figures from India, nobly sculptured in stone, upraising from the dust the aborigines, who crouch before them, nay preaching like St. Francis of Assisi to the birds and beasts of the forest the same message of universal love.

(iii) The third of these three sovereign truths, which became through Gautama, the Buddha, for the first time living and dynamic among the multitudes, was the truth of Tolerance. Again we turn to the sculptured rocks for our testimony. The

Rock Edicts of King Asoka are the very first edicts of religious tolerance known to the civilized world. The carvings at Borobudur are no less wonderful. The hatred of the foreigner ; the suspicion of the stranger ; the clash of warring creeds ; the violence of opposing religious systems,—all these melt away, with their sharp icy barriers, before the sunshine of the Buddha's love. While it is true, that the Buddhist teaching itself has spread from one shore to another and covered the lands of Asia, it is also true that never once in Eastern history can its development be said to have taken place owing to military power, or worldly conquest. It won its victories by love.

There is not time to-night to elucidate these three kindred points that I have made. You will see that I have dwelt upon the "moral" beauty of the teaching of Gautama, the Buddha, only. I have done so with a direct object in view. For, I have felt that in our present crisis of Indian history, the lesson of his universal moral ideal was needed most of all. Harsh voices are telling us, in strident tones, to be intolerant ; to assert ourselves ; to place our own nation first ; to establish our own creed first ; to disregard all others. India to-day is torn asunder because these three truths of Love, Compassion and Tolerance, which the Buddha taught two thousand five hundred years ago, have nearly been forgotten.

But, thank God ! there is even now in this dark hour a stirring and a moving of men's hearts. The gracious personality of the Buddha is becoming every year in Modern India, venerated, anew by countless human hearts. Each anniversary his figure comes back to us with fresh radiant moral beauty. Therefore, I would end as I began. It was a joy to me that I cannot express, when the request came to me from Bombay to join in this anniversary celebration. It has been one of the happiest things in my happy life in India, that I can, in this gathering as a true and sincere Christian, join in this act of heart-felt veneration of Gautama, the Lord Buddha.

—*The Bombay Chronicle*, May 27, 1926.

CALCUTTA

Yesterday evening the Mahabodhi Society celebrated the anniversary of the birth, supreme enlightenment and Mahaparinirvana of Lord Buddha at the Buddha Vihara under the Presidency of Maharajadhiraja Bahadur of Burdwan. There was a large and distinguished gathering assembled among whom the following were noticed besides the president : Consul General for Germany, Consul General for Italy, Swami Sachidananda Saraswati, Samana Punnananda, Pandit Vidhusekhar Sastri of Shantiniketan, Miss Stella Krumrich, Dr. H. W. B. Moreno, Mr. Bepin Chandra Pal, Rai Bahadur Dr. Chuni Lal Bose, Dr. Gouranganath Banerjee, Dr. Suniti Kumar Chatterjee, Dr. Abinash Chandra Das and others.

The manifold representations in Colour of Lord Buddha on the four walls, the artistic floral decorations of the ceiling and the pillars, the tastefully arranged ever-greens and the paper festoons, the image of Lord Buddha sitting in tune with the Infinite, profusely decorated with sweet-smelling flowers, placed in the centre of the front wall, the cool air kept in constant breeze by the numerous rapidly moving fans, all lent that temple of worship, an air of hallowness and sanctity and a feeling of the divine presence swept over the whole audience as they sat there which even the most atheistic among them could not resist. A vision of the oneness of all the diverse religions was made manifest when speaker after speaker, Hindu, Christian and Buddhist, Easterner and Westerner, all transcending the narrow barriers of communalism rose on the dais to pay their homage at the feet of Lord Buddha and spoke on the message of which Buddha had given to the world for the liberation of humanity. Even though the whole hall was packed to suffocation, there was perfect silence prevailing all through the proceedings.

The celebration commenced after worship of Lord Buddha and inspection of Relic-Chamber. Then Five Precepts of Lord Buddha were taken all standing and the opening song was sung

in melodious tone. Mr. S. C. Mukherjee, in the absence of the Ven. Anagarika Dharmapala, welcomed all to this sacred celebration.

Messages from Mrs. Sarojini Naidu, Consulate-General of Japan, Mr. J. N. Mazumdar, Prof. Tucci and others were then read over to the audience.

SWAMI SATCHIDANANDA.

Swami Sachidananda Saraswati said that it was a pity to think that the people in India looked upon Buddhism as a foreign religion. Buddhism had its rise on the soil of India. "There is no conflict," said Swamiji, "between Hinduism and Buddhism. Sankara criticised not the teachings of Lord Buddha but the doctrines as preached by some of his followers. India needs Lord Buddha and we need the spirit of Buddhism for the solution of our national problems."

MR. B. C. PAL.

Mr. Bepin Chandra Pal, in course of his lengthy speech said that while he was in the midst of distraction of his daily advocations, he thoughtlessly accepted the invitation of the Maha Bodhi Society. Mind must be in peace and to participate in such a celebration one must approach it in a right spirit. This was a duty not only saved to India but to the whole humanity. To him it was an occasion of solemn devotion, contemplation and love. He was trying to put himself in the position of a theologian this evening in this Vihara where these beautiful paintings were, which were the reminiscences of Buddha's life and his struggle.

"This is," continued Mr. Pal, "a place, this is an occasion where every body ought to try to contemplate the life and messages of Lord Buddha."

"What is that life and what is that message? His life was all sacrifice from the beginning to the end awakening of

Buddha, the illustration, as it came to him in all its fullness under the Bodhi tree, in his early youth.

Mr. Pal further said, "Death is no respecter of colour, neither is disease, neither age, nor infirmity. So Buddha went out to the world in search of the solution of this problem. He tried many ways and then he at last came to the truth. Buddha's message is not a message of anything except that which has already been said "Try and see." It is positive religion. It is a cultural religion. Message of Buddha is of supreme need to us. I desire to contemplate of his universal love, that there is no distinction between man and animal. If we can identify ourselves with the universal suffering of the human kind, then we can to some extent, participate in this celebrations of this evening, and I hope and pray that the Maha Bodhi Society will try to celebrate this occasion more in the spirit of sacrament than in the spirit of propagandism.

Several other speakers including Dr. H. W. B. Moreno, Dr. Miss Stella Krumrisch, Pandit Vidusekhar Sastri, Samana Punnananda spoke on the occasion, after which the President rose to speak amidst cheers.

THE MAHARAJADHIRAJA BAHADUR OF BURDWAN.

He said in a few words that Lord Buddha was the brightest jewel of the Khatriya tribe, the greatest son of India. There was no fundamental difference between Hinduism and Buddhism. The teachings of Lord Buddha were the teachings of the Upanishads. To a Hindu, Lord Buddha was the ninth "Avatar" of the Hindu religion.

A vote of thanks was proposed by Rai Bahadur Dr. Chuni Lal Bose to the chair which was passed with acclamations.

After the meeting was dissolved light refreshments were served to all those present.—*The Servant*, May 27, 1926.

CELEBRATIONS IN BUDDHAGAYA ETC.

The sacred occasion was also celebrated at the holy places of the Buddhists viz :—Lumbini, Kusinara, Buddhagaya, Benares and Madras.

**CORRESPONDENCE RE. MULAGANDHAKUTI VIHARA
AT SARNATH**

From

J. F. BLAKISTON ESQ.,

Offg. Director General of Archæology in India.

To

The Secretary, Mahabodhi Society,
4A, College Square, Calcutta.

Gorton Castle, Simla,

the 7th May, 1926.

SIR,

With reference to the correspondence ending with your letter dated the 25th March 1926, I have the honour to state that the Government of India have been pleased to sanction the grant to the Mahabodhi Society of a sum of money not exceeding Rs. 10,000 in compensation for the amount which may have been actually incurred by it on the commencement of the foundations for a vihara proposed to be erected on the crescent shaped area at Sarnath and also to offer to the Buddhists a plot of land further to the east of the Dhamek stupa where the proposed chaitya can be erected. I shall, therefore, be glad if you will be so good as to submit to me at your early convenience an accurate statement of the total expenditure incurred by your society on the work already executed in connection with the construction of the Vihara referred to, so that arrangements may be made to make the payment. It is also requested that you will depute a responsible representative of your society to meet an officer of this Department at Sarnath to decide the exact spot where the new Vihara should be erected and will communicate a date when it will be most convenient for this meeting to take place.

I have the honour to be,

sir,

your most obedient servant.

(Sd.) J. F. BLAKISTON,

Offg. Director General.

NEWS AND NOTES

VEGETARIANISM & KASON (Wesak) DAY

It is gratifying to note the number of vegetarians is rapidly increasing in Mandalay it being markedly noticeable at Sunkywes. During the last three Thingyan days all Burmese Pork dealers closed their business entirely and of their own free will. The other meat markets also were practically lifeless.

En passant Kason day is now fast approaching and as its dazzling sacredness is apparent to all Buddhists—the day on which the flower of humanity, Tathagata, was born, attained Buddhahood and entered Mahaparinibbana—it is sincerely hoped that at least out of love for Lord Buddha all His adherents and admirers will abstain from taking of flesh of any kind on that day. Some may renounce flesh altogether from that happy day.

I might mention that we have to butcher daily at present over (700) animals excluding fowls to meet the requirements of Rangoon and Mandalay alone—do you believe?—Bearing this dreadful figure in mind will the Buddhists begin now to have some practical sympathy for the animals?

It is intended to start a Vegetarian Society here early and those of sacrificing nature who care to co-operate will kindly mail suggestions, etc., as to how to advocate vegetarianism effectively to—"Ananda" C/o Asian Buddhist Mission, 32, Bombine Avenue, Mandalay.

K. H.

BUDDHIST NUNS OF DOLMA

We give below a specimen of the activities of Buddhist nuns in the snowy land of the Tibetans. That the Buddhist women, rightly trained in the noble dictates of the Buddha doctrine, become earnest and selfless sisters of mercy or

missionaries is evident and worth imitating, is aptly described in the *Manchester Guardian*, by E. De l'Orme :—

A memory that abides with me of a journey I made into Tibet is that of the Nuns of Dolma, who, far away beyond the gigantic, snow-clad mountain barrier of the Himalayas, go about their errands of mercy. They are dedicated to that aspect of the Adi-Buddha, or Universal Buddha Spirit, which manifests as Dolma, "the Virgin Mother of Mercy," "She who hears the cries of all the world." Their religion is Buddhism of a peculiar kind, with an ecclesiasticism startlingly like that of mediaeval Europe, ruled by a "pope" (the Dalai Lama) and a hierarchy of "princes of the church."

High up on the mountain sides, on the Lhasa road, to the north of the town of Gyantse. I observed a number of white specks. My glasses revealed the prayer flags which denoted a religious establishment. I was told that this was a nunnery, the headquarters of the Nuns of Dolma.

BUDDHIST NUNS' ACTIVITIES AND MONASTIC ROBES.

The nuns are dressed in the customary red monastic robes which differ little from those of the monks, their heads are shaved, and they wear long-haired sheepskin caps dyed in bright red. They conduct the services themselves in the adjacent temple, reciting prayers and observing the ritual. When called, they go forth to succour the sick and dying. They are, indeed, sisters of mercy who have taken the vows of celibacy and renunciation of all things worldly, so that they may devote their lives to healing and the alleviation of pain and sickness. Daily calls are made for their services, and as I was sitting there a bell rang, and the nuns stood back expectant. A messenger had arrived from an encampment of nomadic shepherds in the far-off wilds. "Will the good sisters come with prayers and nursing for one who may be dying?" Such a request is never refused. Four nuns were told off by the abbess, and presently they returned to report themselves to her. They were equipped for their journey, each with a small valise strapped to her back, a satchel over her shoulder

and a stout staff in her hand. The lady abbess read a short prayer, blessed them, and they departed.

Their journey might perhaps be of many days and nights. But they are not deterred by rain, hail, snow, or the fierce gales that rage over the desolate wilderness. They live on what they carry with them, never soliciting alms, but accepting what is freely offered, blessing the giver. At night, when there is no shelter available, they sleep in the open in perfect faith, entrusting their safety to the Holy Mother of Compassion. No man dare molest them, not even the robbers who infest the mountain passes. There may be danger from wild beasts, but it is said that none of these will ever approach the nuns to do them an injury.

As I was about to depart the great bell began to ring sonorously, and the nuns went forth to assemble in the temple for the afternoon service. I was invited to be present, and was shown to a seat near the altar with its golden images of the Buddha Gautama, his disciples and the saints, Dolma, the Deliveress, occupying a place of honour. Upon the walls, and from the beams overhead, hung wonderful pictures, woven or painted on silk in colours and gold thread, of saints and of scenes from the life of the Buddha.

The nuns sat upon the bare floor absorbed in their devotions, turning their prayer wheels or telling their beads. The abbess entered and intoned the service called "The Blessing of Departure," which concluded with a hymn. The service at an end, the abbess beckoned to me to approach and, as I stood before her, she pronounced the Benediction, holding her two hands above my head. The good abbess is a woman of many years, and it will not be long before she like her predecessors, will "lie in the lap of Dolma," in that love and peace which passeth all understanding and for which she has laboured all the days of her life.

THE LATE ANANDA METTEYA THE BRITISH BHIKKHU

VEN. ANAGARIKA GOES ON PILGRIMAGE TO A FORGOTTEN GRAVE.

Suggests the Erection of a Stupa.

Last Tuesday (March 9) being the third anniversary of the death of Ananda Metteya (Allan Bennett), the Ven. Anagarika Dharmapala, accompanied by Mrs. A. Jaschke, Miss L. Balls, Mr. R. J. A. Webb and Mr. Daya Hewavitarne, made a pilgrimage on his grave at Modern Cemetery, in Surrey. There is at present nothing to mark the place of

Ananda Metteya's burial except the number of the grave. In view of his services to Buddhism in Burma, Ceylon and England the feeling was expressed that some kind of unpretentious memorial ought to be erected over the grave as a small tribute to the life and character of this devoted disciple of the Enlightened One. The suggestion made was that this memorial should take the form of a small *stupa*. The Anagarika Dharmapala was of opinion that many Buddhists in Ceylon would be glad of an opportunity to take part in this tribute to his memory. If the idea should commend itself to the Buddhist organizations in Ceylon and Burma suitable arrangements could no doubt be made in London for the erection of the *stupa*.—*Ceylon Daily News*.

THE ANCIENT CITY OF KAUSAMBI TRACED.

THE FIRST IMAGE CARVED IN HIS OWN LIFE-TIME.

An important archæological discovery is announced by Rai Bahadur Sahani, Archæological Surveyor of India. Mr. Sahani Rao has discovered a valuable inscription which makes certain that extensive remains near village Kosam, Allahabad district, mark the actual site of the famous city of Kausambi.

Gautam Buddha spent his ninth retreat at Kausambi, and it was here that the first image of the great teacher was carved in sandal wood in his own life time.

Mr. Sahani's discovery upholds General Cunningham's elucidation of the ancient geography of India, as against Dr. Vincent Smith's theory. Mr. Sahani says the remains at Kosim extend over several miles and he estimates that a great wealth of relics lies buried in them.—*Bengalee*.

MULAGANDHAKUTI VIHARA.

We are glad to announce that a settlement has been arrived at between the Government of India and the Maha Bodhi Society as regards the site of the proposed Vihara at Sarnath. Our readers are aware that the Vihara work which commenced last year was stopped several months back by an order of the Government. Since then negotiations were going on between the Government and the Society for a settlement of the question and as a result the Government has agreed, as per their letter published elsewhere, to meet the Buddhists half-way (1) by agreeing to bear the cost incurred upto now in connection with the foundation work and (2) by offering a suitable plot of land for the Vihara.

The Maha Bodhi Society has thankfully accepted this offer and its representatives will shortly proceed to Benares to select the site. We take this opportunity to thank the Government of India, Sir John Marshall, a never failing friend of the Buddhists, Mr. J. F. Blakiston, Offg. Director General of Archæology and Dr. C. A. Hewavitarne for bringing about this settlement.

The Society expects to start work immediately after the plot of land is selected. May we appeal to the generous Buddhists of Burma and Ceylon to send their subscriptions towards this noble enterprise.

REVIEW

SOME SAYINGS OF THE BUDDHA ACCORDING TO THE PALI

PALI CANON TRANSLATED BY F. L. WOODWARD, M.A., (Cantab):
OXFORD UNIVERSITY PRESS.

Mr. Woodward had done meritorious work in the cause of Buddhist education in Ceylon, and after a long period of useful work he retired, and in his retirement he is doing good work for the English people in giving them translations of Buddhist Suttas in English garb.

A pocket edition of the best and most popular suttas is a desideratum for the student of Buddhism, and Mr. Woodward in bringing out this handy volume has earned the thanks of the English speaking Buddhists. Mr. Peter de Abrew deserves thanks for having made the suggestion to Mr. Woodward and we have also to thank him for having paid the cost of publication.

In the Buddhist period when a work was compiled by a Buddhist Upasaka or Bhikkhu there was the Council of Elders to examine the work and certify that it is in accordance with the authoritative words of the Lord Buddha. When the great Buddhaghosa arrived in Ceylon at the request of his Teacher to translate the Sinhalese commentaries into Pāli, the Theras of the Mahāvihāra, Anurādhapura, first had him examined as to his competency and gave him one gāthā to write a thesis thereon, and the result was the wonderful encyclopædia of Pāli Buddhism, called the *Visuddhi magga*.

Individual opinions of any Elder however learned, he may be, was not accepted by the Council of Tripitakadharas. The

Vibhajjavādi Mandala was the examining Board. The Lord Buddha called His Śāsana the Vibhajjavāda—the Analytical Doctrine. In the Kāiāma sutta He emphasised the necessity of rejecting revelations, authoritative traditions, magic and all kinds of hocus pocus unless they agree with rationalistic altruism.

The Vedas were full of ceremonial magic and the authority for animal sacrifices hence their rejection. The Brahman sacrificers consequently became angry with the Lord Buddha as a destroyer of traditions. The Brahmins at the time of the Buddha and before Him were great meateaters. They had cows killed and the blood offered to the gods, while they ate the best portion of the flesh cooked with rice and ghee. To camouflage the people they had mantras recited during the time it was being cooked. In the Bālapandita sutta, Majjhima Nikāya the picture of the agnihotra Brahmins running to and fro inhaling the perfume of roast beef is given. In the villages in Middle India the scene of running pigs after their favourite food is often witnesses. It is so to-day and it was so 2,500 years ago. It was the preaching of the Lord Buddha that killed the desire in the people for animal sacrifices, and the descendants of those sacrificial Brahmins are to-day angry with the Lord because He had stopped sacrifices to the gods.

Mr. Woodward wrongly translates the word Bhikkhu as brother. The Bhikkhu does not beg in the ordinary sense. He wears the yellow robe as a sign that he is no more engaged in money making and other trades. He is a Renunciator having nothing to do with sensual enjoyments. He is a follower of the supreme eightfold path observes the supreme Discipline and is free from the fetters of the householder. To call him a brother is incorrect. Why could not the word Bhikkhu be used just as the words Nirvāna, Karma are now being used by western scholars. In China the monks are known as bhikkhus, in Japan as bonsans, in Burma as hpongees, but not the word brother. In the gospels the word Disciple is used by Jesus.

Mr. Woodward in the many foot notes that he has used gives his own definitions and they are not always correct. The footnotes in pp. 1, 2, 7, 13, 40, 53, 54, 55, 59, 73, 94, 208, 237, 253, are the expressions of his own opinions. No *Theravāda* Buddhist would accept them.

Europeans living in their own atmosphere and not consulting the views of elderly Theras can never correctly interpret the Dhamma. The time has come for born Buddhists to learn English thoroughly join the Order, learn Pali thoroughly and then translate the Buddha Word into English.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकम् बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानम्. देसेय भिक्खवे धम्मम् आदि कल्लाणं मज्झे कल्लाण
परियोसान कल्लाणं साधुं सब्बजनम् केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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JULY, B. E. 2470
A. C. 1926

[No. 7

THE HOLY QUEST

Thou didst leave Thy royal palace,

Urged by pity for mankind ;

Earthly treasures all forsaking.

Wisdom's holy path to find.

Lonely, sad and poor, we see Thee

Wandering far o'er India's plain,

Cruel penance oft enduring,

Mastery of self to gain.

Monks, ascetics, priests and sages

Gave Thee all their sacred lore ;

But the power within Thee dwelling

Bade Thee seek for richer store.

Years of suffering, toil, privation.
 Came Thy faith and zeal to test.
Yet their passing ever found Thee
 Loyal to Thy holy quest.

Till at last Thy trials ended
 When, beneath the Bodhi-tree,
Full, enlightenment bestowing,
 Truth divine transfigured Thee.

O the rapture of that moment,
 Wondrous ecstasy sublime,
Thus to taste of bliss immortal,
 Measureless in space or time!

In all holiness perfected,
 Stainless in Thy purity,
All Nirvāna's radiant glory
 Waited now to welcome Thee.

Yet Thine infinite compassion
 Bade Thee wait to claim Thy right,
Held Thee at the open portals
 Of th'eternal realm of light.

Thou hadst gained Thy liberation,
 Won to bliss beyond compare,
And with mankind, seeking, longing,
 Thou must needs Thy secret share.

Thus from heights sublime returning
 Unto our mortality,
Thy compassion crowned Thee BUDDHA
 There beneath the Bodhi-tree.

And again we see Thee wander
Far and wide through India's land ;
Now as KNOWER, not as seeker,
Wisdom's store at Thy command.

Henceforth Thine the sacred duty
Teacher, friend and guide to be.
Man to lead from woe and bondage
Into joy and liberty.

In Thy Holy Word and Doctrine
Still Thy presence we descry,
Source of wisdom, truth and knowledge,
Every need to satisfy.

And Thy loving call obeying
Self and sin we cast aside.
On the Eight-fold Path to follow
Thee, our Master and our Guide.

Thine example shall inspire us
Faithful in our quest to be,
For a heart in virtue perfect,
For a mind from error free.

Thus in constant earnest effort
Shall this earthly life be spent,
Till in ecstasy we enter
Into full enlightenment.

A. R. ZORN.

THE SUPER COSMIC NATURE OF THE DHAMMA

He who wishes to understand the Dhamma of the Lord Buddha should give up his previous faiths and ceremonial observances and his dogmatic beliefs which have stood in his way for the right comprehension of supreme Truth.

The belief in a creator has to be banished from his mind as well as the belief that whatever happens now is due to the kamma of previous births, and the nihilistic belief that whatever happens is without a cause and also is without effect.

The Buddha accepted the teachings of the Rishis who lived the forest life practising the *Jhānas*, the *samāpattis* and the four *brahma vihāras* which gave them birth in the *rupa brahmaloka*s and the four *arupa brahmaloka*s.

The cosmic world included (1) the states of sufferings called niraya, the animal womb, ghosts, asuras ; (2) *kāma sugati bhumi* included the world of human beings and celestial angels (3) *rupaloka* where the *brahma* gods live (4) the *arupa brahmaloka*s where the Mind in its purified form lives in a sublime state.

The super cosmic world is called *lokuttara* which could be reached only by following the thirty seven principles of Bodhi, the culmination of the holy life is eternal calm and happiness which is called NIBBANA DHATU.

Those who do evil are born in the next birth in states of extreme agony. The demeritorious karmas are destroying life, taking things which belong to others, living adulterous life, given to falsehood, and taking alcoholic stimulants and narcotic drugs which bring on partial or complete insanity.

The ten demeritorious karma are destruction of life, stealing, and adulterous living including alcoholism. These are called *kāya karma*.

Deliberate lying, harsh speech, slanderous speech, and unprofitable talk : these are called vaci karma.

Covetousness, illwill and pagan beliefs which ignore the supreme law of Cause and Effect, that there is no effect in charity and in good deeds, and that no good results in nursing parents, and being sceptical regarding the existence of holy Brahmans and Sramanas, and disbelief regarding previous existences and future existences. Under the category of pagan beliefs creatorism, nihilism may be included. The saying that man should cling to his wife and give up his parents is a pagan advice. These are called mano karma or evil karma generated by thought.

Those who do the ten evils are born after death in states of suffering, either in the purgatorial world, or in the animal world, or as pretas elementals in the spirit world.

In the human kingdom some are born blind, deaf, dumb, feeble-minded, lame, idiotic, insane, epileptic, etc. They did good karma but with evil, selfish, covetous motives, not with feelings of love and generosity. Those who had done good karma with a generous heart, without illwill are born in good families and with no physical defects.

Those who had cultivated the three good qualities of charity, love, and psychic and scientific studies are called three hetukas, possessors of three good causes, those who had cultivated two good characteristics are called duhetukas. Those who had abstained from generating good qualities in past life are called ahetuka.

The ahetukas and duhetukas are unfit in this life to attain to the summits of psychic purity. Those who wish to be reborn with the desire for psychic development should practise in this life generous charity, loving kindness and psychic culture.

There are ten meritorious deeds called dasa kusala kamma : viz. To give food, water, clothes, seats, beds, vehicles, flowers, perfumes, lights, etc. to the needy with a heart full

of loving kindness and to give the light of wisdom is called dāna.

To observe the five precepts, the eight precepts or the ten precepts is called Sila.

To practise meditation in order to train the mind to realize Truth is called Bhāvanā. Altruistic psycho-analysis may be called bhāvanā. There are forty methods of psycho-mystic concentration each of which helps the mind to attain to the heights of psychic illumination as illustrated in the Visuddhi Magga.

Paying due respect to spiritual elders, offering them seats and welcoming them cordially is called Apacāyana.

Nursing the sick and entertaining with food and sweet drinks is called Veyyāvacca.

Transferring the good karma which one does with a good heart to others asking them to accept the same with a good heart is called Pattidāna. The good karma thus offered to others when accepted is called Pattanumodanā. Hearing the Good Law with the intention of preaching to others is called Dhamma savana. Preaching the Good Law with beneficent motives expecting no gain is called Dhamma desanā.

Strengthening the faith in the law of karma is called Ditthijjukamma.

Those who observe the ten meritorious kusala kammās after death are born in the celestial regions.

Building bridges, roads, hospitals, almshouses, setting up lamps, establishing parks, orchards, public baths, and digging up tanks all belong to the category of good karma. Any good deed done based on the element of renunciation is called a meritorious deed.

A BUDDHIST SERMONETTE

“If a man speak or act out of an evil mind, suffering follows him as the cart-wheel the foot of the ox. If a man speak or act out of a good mind, happiness follows him like his never-departing shadow.”

These words from the opening verses of the Dhammapada set forth two ideas which constitute the foundation of all that the Dharma teaches:—That it is out of the *mind* that all that happens to us, bad or good, proceeds. And that the connection between our states of mind and what follows thereon, is absolutely unbreakable, as certain, as inevitable, as the following of a cart the animal that draws it ; as cleaving, as close, as inescapable, as a man's shadow. No man, whatever he does can ever by any means get away from his own shadow. No ox, whatever it does, can keep the cart too which it is harnessed from following it. So, to a man are the consequences of his good and his evil states of mind : sure, inevitable, inescapable.

The first point to note is that it is out of an evil state of *mind* that evil consequences proceed. It is not primarily the evil word spoken, or the evil deed done, that is the cause of the misery of the world; it is the evil thought of our minds. Truly, evil words, lying, angry, slanderous, even simply careless words, do a terrible lot of harm to others, and entail, and must entail, much harm some day to those who have unhappily sent them forth. And evil deeds, all evil deeds that men do, murders, thefts, adulteries, must, and do, lead to serious consequences for their doers. Yet all these evil words and deeds would never have come into actual being, would never have been launched upon the world to produce their fruitage of unhappy results, if they had not first been conceived in the mind.

No man becomes a murderer all at once. Before that actual deed he must often have entertained in his mind (an

evil guest !) the angry, murderous thought which at length when the opportunity offered, broke out into the fruitage of the dreadful deed.

Neither does any man become a thief all at once. Often and often before committing the actual deed, he has looked upon his fellowmen's possessions with envious, covetous eyes, and wished that they only were his. And then there came some tempting chance of taking to himself some of these coveted possessions of theirs, and he committed that actual thievish deed. Nor does any man corrupt another man's wife or a maiden, unless he first has looked on her with eyes of lust, allowed to take possession of his mind, and to dwell there, the *thought* of possessing her.

The grand lesson of the Dhamma, then, one might say even, its one only lesson to those who put any faith in it at all, is: Guard the Mind. For, that guarded, all is guarded. But that, unguarded, all is unguarded; and the man is a potential prey to any chance occurrence that may befall him, to any stray temptation or opportunity that may come in his way.

Guard the Mind, and you have guarded everything else: you do not need to trouble about anything else. Let us make the source out of which all the water of our life springs, clean and pure, and we need have no further care about the cleanness of the water in the jugs and buckets of our everyday use. That water will be bound to be clean. It cannot be anything else, since the source it comes from is clean.

But if we allow the spring of our life, our Mind, to become dirty, if we allow it to become a haunt, a storehouse of all kinds of evil thoughts of angry, murderous, covetous, thievish, lecherous, adulterous thoughts, then what else can we expect but that when the time and season brings them to ripeness, they will break forth into their corresponding deed, to the suffering and sorrow of ourselves and all about us?

Yet if, in the past, we have, unhappily, allowed our mind to be the haunt of such evil thoughts, we need not despair. We can always at any time, begin to cultivate their opposites.

We can begin to cultivate and hold in mind thoughts of good-will, and generosity, and pure love, and with these, cancel out and nullify the possible future effects of our evil thinkings of ill-will, and covetousness and lust.

Just as a poison-tree may be prevented from bearing any poison-fruit by our refraining from giving it any attention, by never digging about its roots, never pruning it, never watering it, so the evil-fruited trees of thought unhappily we may have allowed to spring up in the garden of our mind, may be kept from fruition by giving them no attention from this moment onwards, but devoting all our care to the cultivation in that garden, of the trees of good and wholesome-fruited thought. Then just, by our neglect of them, the evil-fruited trees will perhaps die out altogether, and never produce any fruit at all, or at least, produce very little of their undesirable fruit.

The only way in which the outcome of evil thought can be avoided, is by the cultivation of good thought. There is no other way. No man, however clever he may think himself is clever enough to outwit the universe. And this is the law of the universe, this is the Dhamma, that suffering follows evil thought as surely as cart-wheel, the ox : and that happiness goes along with good thoughts as surely as a man's shadow, goes along with his body, and never leaves it. The Dhamma's way to happiness is to wipe out evil thought with good thought, and be left to enjoy the good fruit of the remaining balance of good, and never to cease our endeavours to make that balance of good thought as big as ever we can. Thus comes sure felicity and only thus comes sure felicity. Gods, saviours, redeemers, however they may choose to call themselves, that offer to take us in their arms or on their backs and *carry* us into safety, into bliss, are vain deluders for poor willing-to-be-deluded men. There is no refuge, no saviour, no redeemer from suffering in earth or heaven for man save man's own deed, save man's own *thought-deed*. To this, and only to this, can he look with sure confidence for deliverance from all infelicity, suffering, sorrow. For

this is of the eternal law of the universe, this is of the Dhamma. To put trust in aught that is not in accord with this Dhamma, this Law, is merely to deceive ourselves, and inevitably to reap the disappointment that waits upon all deception.

"Be a light unto yourselves, be a refuge unto yourselves. Look not to any other refuge," said the Great Teacher of the Dhamma. Let that Dhamma be our guide, let that Dhamma be our refuge. None other guide and refuge can we have that will not fail us. This guide, this refuge, alone stands sure, alone *shall* stand sure, long as lasts the world of men that need it.

J. F. McKECHNIE.

WHAT THE MAHATMAS THINK OF GOD

Did it ever strike you,—and now from the standpoint of your Western science and the suggestion of your own Ego which has already seized up the essentials of every truth, prepare to deride the erroneous idea—did you ever suspect that Universal, like finite, human mind might have two attributes, or a dual power—one the voluntary and conscious, and the other the involuntary and unconscious or the mechanical power. To reconcile the difficulty of many theistic and anti-theistic propositions, both these powers are a philosophical necessity. The possibility of the first or the voluntary and conscious attribute in reference to the infinite mind, notwithstanding the assertions of all the Egos throughout the living world—will remain for ever a mere hypothesis, whereas in the finite mind it is a scientific and demonstrated fact. The highest Planetary Spirit is as ignorant of the first as we are, and the hypothesis will remain one even in Nirvana, as it is a mere inferential possibility, whether there or here.

So far—WE KNOW. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the fact to be correct—owing to personal experience ; for the information

gathered as to what takes place beyond—we are indebted to the Planetary Spirits, to our blessed Lord Buddha. This of course may be regarded as second hand information.

It is the peculiar faculty of the involuntary power of the infinite mind—which no one could ever think of calling God,—to be eternally evolving subjective matter into objective atoms (you will please remember that the two adjectives are used but in a relative sense) or cosmic matter to be later on developed into form. And it is likewise that same involuntary mechanical power that we see so intensely active in all the fixed laws of nature—which governs and controls what is called the Universe or the Cosmos. There are some modern philosophers who would prove the existence of a Creator from motion..... To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void ; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reasons—is a most consummate nonsense ; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend—a most rascally God. A Being however gigantic, occupying space and having length, breadth and thickness is most certainly the Mosaic deity ; "No—being" and a mere principle lands you directly in the Buddhistic atheism, or the Vedantic primitive *Acosmism*. What lies beyond and outside the worlds of form, and being, in worlds and spheres in their most spiritualized state—(and you will perhaps oblige us by telling us where that beyond can be, since the Universe is infinite and limitless) is useless for anyone to search after since even Planetary Spirits have no knowledge or perception of it. If our greatest adepts and Bodhisatvas have never penetrated themselves beyond our solar system,—and the idea seems to suit your preconceived theistic theory wonderfully, my respected Brother—they still know of the existence of other such solar systems, with as mathematical certainty as any western astronomer knows of the existence of invisible stars which he can never approach or explore.

If you ask me "Whence then the immutable laws?—laws cannot make themselves"—then in my turn I will ask you—and whence their supposed Creator?—a creator cannot create or make himself. If the brain did not make itself, for this would be affirming that brain acted before it existed, how could intelligence, the result of an organized brain, act before its creator was made.

Look around you and see the myriad manifestations of life, so infinitely multiform ; of life, of motion, of change. What caused these? From what inexhaustible source came they, by what agency?

You speak of an intelligent and good—(the attribute is rather unfortunately chosen)—Father, a moral guide and governor of the universe and man. A certain condition of things exists around us which we call normal. Under this nothing can occur which transcends our every day experience "God's immutable laws." But suppose we change this condition and have the best of him without whom even a hair of your head will not fall, as they tell you in the West. A current of air brings to me from the lake near which, with my fingers half frozen I now write to you this letter—I change by a certain combination of electrical magnetic odyllic or other influences the current of air which benumbs my fingers into a warmer breeze ; I have thwarted the intention of the Almighty, and dethroned him at my will ! I can do that, or when I do not want Nature to produce strange and too visible phenomena, I force my nature-seeing, nature-influencing self within me, to suddenly awake to new perceptions and feelings and thus am my own Creator and ruler.

And now to your extraordinary hypothesis that Evil with its attendant train of sin and suffering is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you trained in the pernicious fallacy of the Christian,—“the ways of the Lord are inscrutable”—it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched

the Universe during milleniums and found nowhere the slightest trace of such a Machivellian schemer—but throughout, the same immutable, inexorable law. You must excuse me therefore if I positively decline to lose my time over such childish speculations. It is not “the ways of the Lord” but rather those of some extremely intelligent men in everything but some particular hobby that are to me incomprehensible.

Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner. I would not refuse what I have a right to teach. Only I had to study for fifteen years before I came to the doctrines of cycles and had to learn simpler things at first.

Letter No. XXII. From the Mahatma Letters to A. P. Sinnett.

The Hindu mind is pre-eminently open to the quick and clear perception of the most transcendental, the most abstruse metaphysical truths. Some of the most unlettered ones will seize at a glance that which would often escape the best Western metaphysician. You may be, and most assuredly are our superiors in every branch of physical knowledge ; in spiritual sciences we were, are and always will be your Masters.

P. 213. Mahatma Letters.

.....I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth ; that unless we humour them with a hope that there may be a “loving Father and creator of all in heaven” our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us—(at any rate)—compromising with—and pandering to public prejudices. Do you call *this* “candid” and—*honest* “from a *European standpoint*”? Read his letter and judge. The truth is my dear friend, that notwithstanding the great tidal wave of mysticism

that is now sweeping over a portion of the intellectual classes of Europe, the Western people have as yet scarcely learned to recognize that which we term *wisdom* in its loftiest sense. As yet, he only is esteemed truly wise in his world ; who can most cleverly conduct the business of life, so that it may yield the largest amount of material profit—honours or money. The quality of wisdom, ever was, and will be yet for a long time—to the very close of the fifth race—denied to him who seeks the wealth of the mind for its own sake, and for its own enjoyment and result without the secondary purpose of turning it to account in the attainment of material benefits. By most of your goldworshipping countrymen our facts and theorems would be denominated fancy-flights, the dreams of madmen.

Mahatma Letters pp. 304-305.

WELCOME ADDRESS

READ BY MR. S. C. MOOKERJEE, BAR-AT-LAW AT THE
SRI DHARMARAJIKA VIHARA ON THE WAISAKHA PURNIMA DAY.

Maharajadhiraj Bahadur and Brethren,

In the regrettable absence in England of our friend The Revd Anagarika Dharmapala the General Secretary of the Maha Bodhi Society and in the regrettable absence of the more senior and worthier members of that body the duty of welcoming you all this evening on a sacred occasion like this has fallen on your humble servant, a mere member of that Society.

The Anagarika Dharmapala was advised by his doctors to take a sea voyage for the sake of his health and to consult physicians in Europe, so he went there. Mrs. Foster the great benefactress of the Maha Bodhi Society and one of the Pioneers for effecting Buddhistic Revival in India and Ceylon with all her resources being now past her 80th year desired Mr.

Dharmapala to see her in San Francisco in the United States of America. Thither he went but on the eve of his return to England he fell ill. He returned to England some months ago and has been working very hard there for permanently establishing a Buddhist Mission there for carrying on propagandist work.

The English Church as many of you may be aware has lost its hold over the working classes in England and Mr. Dharmapala I believe inspired thereunto by a large section of his English and American friends such as Mrs. Foster, considers it opportune that a Movement should be set on foot for enlightening the Masses of the British Isles to the truths of Buddhism as that may possibly solve many points of our difficulties with England.

Undoubtedly it is a piece of very good and very great work for which not only we in India, Ceylon and Burma should be grateful to him but he is laying the whole of the Buddhistic World under a very deep obligation and as such a forward movement in England would require men and money, the rich and free Buddhistic countries like Japan, China, Siam should help Mr. Dharmapala unstintedly.

On an occasion such as this I can not help feeling that the losses we have sustained in the premature deaths of the three Pro-Buddhist sons of Bengal are simply irreparable. I reverently refer to Sir Ashutosh Mookerjee, Babu Monmohan Ganguly and Rai Yatindra Nath Chaudhuri of Taki.

- (a) Sir Ashutosh was the permanent Life President of this Society. As a worker for the cause of Buddhistic revival in India he stood far ahead of his contemporaries. He was an idealist of the first order—an idealist who had the courage of his convictions and the power and resources of realising his ideal. Every body knows that the Buddhistic Universities of Taxila, Nalanda, Jagaddal and Odantapura had tons of Manuscripts on every conceivable branch of learning

and though considerable portions of them were destroyed by Vandal hordes which invaded and ransacked India in the 12th Century A. C. that some portion of them was also rescued and found shelter in Indian border countries of Kashmere and Nepal and Tibet as well as in Mahachin, Japan, Burma and Ceylon. It was the determination of Sir Ashutosh to bring back to India through the portals of the Calcutta University by dint of various post graduate Scholarships and Research work prizes all such extant Indian lore from these distant countries. The result of thus concentrating the rescued Indian Storehouse of learning would be a marvel in twenty years time. I have myself heard that great man declare more than once. I hope that Post graduate Scholarships and Research work prizes may rather be augmented for the speedier realisation of the Ideal that Sir Ashutosh Mookerjee had in view.

- (b) Babu Monomohan Ganguli was the retained architect of the Maha Bodhi Society. His enthusiasm for Buddhistic culture and art knew no bounds. A quiet unostentatious worker, he spared no pains in getting drawings of the wall paintings of this Hall and the Hall upstairs direct from Ajanta Caves by himself going there and working for the purpose. His Bengali work on the Remains of Orissa is still the standard work of its kind.
- (c) Rai Yatindra Nath Chaudhuri was a man of great erudition and wide sympathies. He too had the courage of his convictions and every public Movement concerning the welfare of his country and country-men found in him a staunch supporter. I remember him supporting the proposition in this hall only a few months ago that with proper safeguards the internal Management of the

Maha Bodhi Temple and regulation of worship in the Buddha Gaya Temple should be entrusted to the Buddhists.

Our deepest regret is that in this life we are not likely to come across such eminent men as the three who have left us to mourn their loss. Had they been alive, it would have been their duty to have welcomed you here instead of a non-entity like myself. We have fallen on evil times. But in life we have to be like soldiers in the battle field. We have to keep the flag flying, holding the standard with one hand even, employing the other in wiping off the tears that rush forth for the fallen comrade.

As things are, let me offer you on behalf of the Anagarika and the Maha Bodhi Society our cordial welcome with sincerest good will and fraternal Greetings coupled with the request that you may whole-heartedly join us to make this combined celebration—the birth, the attainment of Buddhahood or Supreme enlightenment, and Parinirvāna—a success.

We thank you heartily for the sacrifice each one of you have made by foregathering here on this day of all days.

No one who saw your enthusiasm in coming here to-day would dare to say that Buddhism was dead in our country. Certainly Buddhism never died out in India at any time not even when the vandals' hands were the heaviest on us for rooting out all traces of our national culture.

Thanks to the even handed justice that India has received from the British, that it is easy to prophecy that every bit of our lost national culture would come back to us if we remain staunch and loyal to the British connection. This Buddhistic revival movement which is but another name for resuscitation of our national culture owes a deep debt of gratitude to the British Government for making it possible for us to see our own past. Innumerable scholars from Prinsep downwards have been at the task of deciphering what had become well nigh illegible. Thanks are doubly due to that Great Viceroy The late Lord Curzon for reorganising the

Archæological Department and empowering it to spend funds for excavating work as well as preserving India's ancient Monuments. Due to all this we have in our Library here a presentation copy, a big tome of Asoka's Rock and Pillar edicts taken down by means of photographs and then deciphered and translated.

There in those photographs and in the contents of those inscriptions you see, as in a mirror, your historic culture.

Another Historic record are the Tripitakas or the Three Baskets of Buddhistic canonical literature which were got together shortly after the Parinirvāna of Lord Buddha.

Buddhism is what Emperor Asoka made of it. He made it the State Religion and it had a tremendous sway from 230 B.C. to the end of the 11th or 12th Century A.D.

Standing under the Image and Relic of Lord Buddha in this Hall one is tempted to contemplate the national vicissitudes through which India has had to pass through since his days.

Two thousand five hundred and fifty years ago it was Lord Buddha who first preached equality, fraternity and freedom of thought amongst the Indian masses and created for the first time in recorded History an organised Religion irrespective of caste, colour or creed or of any interference of any supernatural agency or element in it. His religion was based on pure Reason and Morality (ethics) which he himself named as "Arya Religion."

In no religion do you find such altruistic Injunctions as you find in Buddhism. The Master laid it down "Go ye O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good for the gain, for the welfare of Gods and men. Proclaim O Bhikkhus the doctrine glorious. Preach ye a life of holiness, perfect and pure." And yet He laid down that no one was to accept his doctrine without analysing it and testing it as gold is tested by fire.

No religion has laid so much stress on the life of holiness, on the purity of conduct and thoughts and action as in

Buddhism. In no religion do you find the doctrine of self-sacrifice emphasised so much as in Buddhism. Lord Buddha's past existences of which we read in the Jātakas are nothing but a series of sacrifices effected by laying down his very life in serving another. By dying for the sake of a cause you cleanse yourself of the fear of death ; you conquer death by dying and make yourself worthier for the next stage of action—for there is rebirth for every one unless one can attain Nirvāna.

No religion has sought to ennoble Man so much, by making him responsible to his own acts and thoughts as Buddhism. Man is the maker of his own destiny.

It is by far the greatest of World-religions having the largest number of adherents. The Central, Eastern, the Far Eastern Asia are all Buddhistic. Our modern Hinduism shows signs of having absorbed a great deal of its tenets from the Mahāyāna School shaped under Tantric influences.

We have met here this evening expressly to do honour to the memory of Lord Buddha, to offer up in silent contemplation our sincere and unstinted homage to the Greatest, the the Loftiest the Most Compassionate and the Most spiritually minded son of Mother India.

The Bond which unites us Indians with Lord Buddha through our common mother is a living Bond which no time and circumstance can or ought to be allowed to efface. It is our sacred heritage which we must never allow to get forgotten or tarnished. It is our strongest shield for protecting us from such retrograde influences and cultures as have the tendency of denationalising us, of spiritually degrading us, of dwarfing us in our stature, of narrowing our horizon of life.

Let us Hindus rather perish than be daubed "Little Men" whose religion could not rise beyond their kitchen. "Eight Brahmins nine kitchens" is a just censure on modern Hinduism which should be wiped out by our acts and dealings. We should welcome all adverse critics and use such criticisms for self analysis without which there can not be any improvement in any individual or any community. If we sit down with

swollen heads thinking that we are the highest of all mortals and that there is nothing further to have, we at once dig our own graves thereby ; not only our own graves but our childrens' as well. As they inherit our flesh and blood, they also inherit the thought forces which go to shape their future manhood.

The Schools and Colleges for our boys are set quite in a divergent tune to the culture our boys are accustomed to receive at home. There our illiterate Hindu mothers cannot cope with the budding brains of her boys. A grave mischief lies here in our modern educational methods which would have to be tackled by our country's leaders. Scholastic education devoid of a religious or a moral back ground is like an open razor without the protecting sheath.

We should use our affinity to Lord Buddha as a pivot, as a ladder for our national uplift spiritually, in widening, in broadening, and softening our hearts to peoples of other nationalities, to all sentient beings.

Think of it, that at this psychological moment we are spiritually at par not only with our fellow subjects of Burma and Ceylon but also with the peoples of the Free Buddhistic countries of Tibet, Cambodia, Siam China and Japan. Their thoughts have centred towards India and of all places to Buddha-Gaya the most holy of holy shrines in the Buddhistic World. This shrine being still in the hands of a Shaivite Mohunt cannot but be a pang to over 1/5th of the World's present population. It is our sacred duty to see to the restoration of that shrine to the Buddhists.

An Indian, qua Indian, may be and probably is despised in many parts of the globe where peoples have become victims to the virus of colour Bar. But go anywhere in the Buddhistic countries abovementioned and here you would at once be welcomed as a brother, because of our kinship with and nearness to Lord Buddha who is undoubtedly "The Light of Asia." It is the light which can materially help us in finding our way in the present darkness of our national environment. In Asia

we must aspire to be of the same rank as the best Asiatic. Our stalwart Pandits of old, fortified in their Buddhistic lore had converted the Trans Himalayan peoples of Central Asia, Tibet, China, Japan and Trans Oceanic peoples of Ceylon, Burma, Java, Sumatra, Siam at an immense trouble, sacrifice and devotion to the cause of Buddhism.

Buddhistic lore and Buddhistic art originating under the inspiration of Indian Pandits still abound in Java, Siam, China Burma and Japan. Those were the contributions of Aryan India under the inspiration of Lord Buddha's Aryan Religion to Asia.

When the free Aryan "Aryavarta" of the glorious Buddhistic period of Indian History came to change its name to "Hindusthan" under its Mussalman Rulers, she ceased to contribute anything to Buddhistic Asia. Under the British even that name Hindusthan has disappeared. British India is now divided into (a) Mahomedan and (ii) Non Mahomedan. The Non Mohamedan communities which embrace the Hindu population have not contributed anything to those Buddhistic countries. Hindus have thus lost touch and prestige with our Asiatic brethren much to our regret. This regrettable aspect of our diminishing prestige in Asia, is a topic of great national concern and I submit it is worthy of the mature consideration of our country men.

Hindu-India to my mind is still in a semi-slumberous condition. Unconscious of its past history and traditions and culture it is still living in its delapidated house with doors and windows and shutters all closed down. Savants and Research scholars have demonstrated before the world that Hindu India carries in its bosom the relics of a phase of Buddhism which flourished at a Post Buddhistic age coupled with Tantrik mode of worship. It can point to no other source for the worship of its many Gods and Goddesses unknown to the Vedas. Upon analysis there does not seem to be any difference between a Hindu and a Buddhist. I believe the difference between a Roman Catholic and a Protestant is

greater than that exists between a Hindu and a Buddhist. It is an everlasting slur on Hindu India that though it is loud in demanding political privileges in claiming true inalienable rights of British citizenship its internal organisation has become so rigid and ossified that it cannot make its privileged classes yield to the urgent and necessitous requirements of the community by lending a helping hand for the uplift of our so called depressed classes.

Democracy is now in the air. The very atmosphere is surcharged with it. Unless we take our submerged country men by the hand, concede to them with a good grace their rightful place in the social heirarchy our cry for political rights would only evoke derisive laughter and titters against us. On this point the attention of our Leaders is solicited.

Under the auspices of the Maha Bodhi society we are trying to build a Vihara and College at Sarnath. From this Vihara we publish and maintain a monthly magazine called the Maha Bodhi journal. It is the centre of welcoming pilgrims from Burma and Ceylon for Buddha Gaya. In this Hall as a rule we try to organise weekly lectures which are delivered on some subject appertaining to Buddhism and Hinduism for widening our knowledge therein.

It is our intention to start a Pāli class in this Hall.

OURSELVES.

By ourselves is evil done,
 By ourselves we pain endure,
 By ourselves we cease from wrong,
 By ourselves become we pure.
 No one saves us but ourselves :
 No one can, and no one may
 We ourselves must walk the path—
 Buddhas merely teach the way.

DHAMMAPADA.

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE BOUDDHA STANDPOINT

2. PRATYAKSHA PRAMANA.

Savara-svāmi and some of the thinkers of the Mimāṃsā school are supposed to have given preference to the *Pratyakṣha* as a source of knowledge to the *Anumāna*. Ordinarily, it appears also that the object of direct apprehension wins our credence more promptly than that of conception and inference. While, however, it cannot be denied that the matter of perception possesses often a greater degree of intensity than that of ideation, it can scarcely be gainsaid that the conclusion of a well-reasoned argument appears to be as clear as the object of our immediate apprehension. The Buddhist logicians mean this when they say that so far as their subject-matters are concerned, the *Pratyakṣha* and the *Anumāna* are of equal force (*Tulya-vala*). Both the *Pratyakṣha* and the *Anumāna*, in other words, present their objects exactly as they are. Their Pramāṇa-hood consists in their power of revealing the truth.

The word '*Pratyakṣha*' may have various meanings. If we derive the word from '*Akṣhi*', it cannot mean anything else but 'visual perception'. But the logicians of India agree that *Pratyakṣha* means more than 'visual perception'. It is derived from the word, '*Akṣha*' which means an '*Indriya*' or sense-organ. *Pratyakṣha* thus means 'sensuous perception'. Yet *Pratyakṣha* is not confined within the range of our sensuous knowledge only. The Buddhist commentator points out that the word, "Go" (cow) signifies 'that which goes', according to its derivation ; but that instead of refering to a *moving* creature only, the word "Go" always signifies a cow, no matter whether it is moving or standing still. Just so.—the word *Pratyakṣha*, although it means 'sensuous perception' etymologically, signifies many perceptions which are not sensuous. Had it not been so, we could not talk of the *Mānasa* or the Mental Perception as a mode of the *Pratyakṣha*.

The *Pratyakṣha* according to the Buddhist psychologists consists in our *direct* apprehension of objects. This is what differentiates it from the other source of valid knowledge viz., the *Anumāna*. The *Anumāna* or inference, as will be shown hereafter, reveals its object *mediately* i.e. (1) through the perception of the phenomena of the *Paṅkṣha* or Abode (the Minor Term) and (2) through the recollection of the invariable relationship between the *Linga* or the Mark (the Middle Term) and the *Sādhya* or the Proven (the Major Term). In the *Pratyakṣha*, on the contrary, we meet the object face to face.

'Perception' of Western psychology is also considered to give us the direct knowledge of things and that is the reason why 'Perception' and '*Pratyakṣha*' are often identified. But the translation of '*Pratyakṣha*' into 'Perception' is objectionable on many grounds. The Indian psychologists include in *Pratyakṣha* many supersensuous processes which the western psychologists would refuse to class with Perception. Perception is always sensuous with them; the *Pratyakṣha*, on the contrary, may be supersensuous and purely internal. Secondly, Perception has been fitly called by some, Apperception; although to all appearance, perception is a simple process, a percept will be found on analysis to contain elements of recollection and conception. But the *Pratyakṣha* of the Buddhists is strictly and rigidly simple, consisting in nothing but an exact representation of the object under observation. 'Pure Sensation' would probably be a better rendering of the word '*Pratyakṣha*', in as much as the *Pratyakṣha* of the Buddhists is '*Nirvikalpa*' or thoroughly undetermined, containing no matters of recollection or conception.

"'*Pratyakṣha* is free from conception (*Kalpanā*) and it is never derelict (*Abhrānta*)"—*Nyāya-vindu*.

So, the two characteristics of the *Pratyakṣha*, according to the Buddhist psychologists are (1) that it is free from *Kalpanā* and (2) that it is *Abhrānta*.

Kalpanā or *Vikālpa* is described as cognition which is or is capable of being connected with a word (*Abhilāpa*). Thus, suppose a man knows what is meant by the word, Pitcher. Now, when he sees a Pitcher, the contents of his mind may be analysed into (1) the consciousness which is produced in him by the sight of the Pitcher and (2) the additional consciousness that the object is called the 'Pitcher'. This second element is the element of *Kalpanā*. According to the Buddhists, *Pratyakṣha* is limited to the first element,—the exact element or part of consciousness which is produced by the apprehension of the object and no more. The element of *Vikālpa* is outside the range of the *Pratyakṣha*. The Buddhists go further and say that not only is the element in consciousness which is *actually* connected with a word (as illustrated above) the element of *Kalpanā* but the element which is *capable* of being connected with a word is also the element of *Vikālpa* and as such, is outside the limit of the *Pratyakṣha*. When a man gives a name (Word) e.g. Pitcher to an object, he recollects the meaning of the word, Pitcher; he remembers how the Name, Pitcher was formerly applied to an object and he finds out how the present object is similar to that object so that he applies the Name, Pitcher to the present object of his perception. Naming is thus dependent on Recollection and Conception. The Buddhists point out that in perception, there may not be any actual Naming but there may be Conception; and they maintain that this element of Conception also is a matter of *Kalpanā* and should not be treated as *Pratyakṣha*. Thus let us suppose a hungry infant which stops crying at the sight of the mother's breast. In the infant's perception there is no Naming, of course; it does not know the meaning of the word, Breast (*Stana*), nor does it apply the word to the object of its perception. Nevertheless, there is an element of *Kalpanā* in the perception of the infant. Its stopping the cry shows that it has remembered how the mother's breast gives milk and that it has identified the mother's breast, the object of its present perception with the mother's breast which it formerly

experienced. Thus there is Recollection and Conception here and there may be an element of *Kalpanā*, in this way, in the infant's perception also, although there is no Naming there. The *Pratyakṣha*, according to the Buddhists, is devoid not only of the element of actual Naming but of all matters of *Kalpanā* i.e., of elements of Recollection and Conception as well.

The *Mimāṃsaka* doctrine of '*Alochanā*' is essentially similar to the Buddhist theory of *Pratyakṣha*. *Kumārila*, for example, says,

"The very first apprehension, *Alcchanā*, is devoid of all *Vikalpa* ; it is like the consciousness of an infant or a dumb man etc. (who do not know the meanings of words) ; it consists in a pure consciousness of the object, as it is."

The Buddhists, however, differ from the *Kumārila* in maintaining that all apprehensions which are not attended with Naming, would not necessarily be *Nirvikalpa* and that even the consciousness of an infant or a dumb man,—although it is free from Naming,—may not be treated as *Pratyakṣha*, as it may be attended with Recollection and Conception, as shown above.

The Buddhist theory of the *Nirvikalpa Pratyakṣha* or undetermined perception is opposed to the view of the philosophers of the Grammatical School, according to whom even sensuous apprehension is connected with words. They contend,

"There is no cognition which is unattended with Naming. All knowledge appears to be permeated by Naming."

So, these thinkers maintain that *Pratyakṣha* is always *Savikalpa* or determined perception. The *Jaina* psychologists on the other hand do not admit that all our knowledge is informed by the process of Naming. But they contend that our Perception is indissolubly combined with conception. Pure Sensation is never had by any person ; nor, can it give any useful in-

formation about the object. Prabhā-chandra, the *Jaina* philosopher says,—

“What is the use of admitting the *Nirvikalpa* which is ever unperceived? Hence *Vikalpa* or determined perception is the true source of knowledge ; it gives the correct idea of the object ; it is instrumental in our determining the object ; it makes an unknown object known to us ; a knower depends upon it for his perception of the object. In all these respects it resembles the *Anumāna* and is a *Pramāṇa* accordingly. The *Nirvikalpa*, on the contrary, like the *Sannikarsha* or the phenomena of Contact of two substances, cannot do those things and is hence not a source of valid knowledge.”

The Jainas accordingly contend that the *Pratyaksha* is always *Savikalpa* or determined.

The *Mimāṃsā* school of psychologists, however, admit the possibility and the validity of both the *Savikalpa* and the *Nirvikalpa*. *Kumārila*’s theory of *Alochanā* or *Nirvikalpa* has already been noticed. Besides this *Alochanā* and following this, there is another mode of perception which is thus described by the *Mimāṃsakas* :—

“After that (i.e., the stage of *Nirvikalpa*), the quality, the class etc. of the object under observation are apprehended ; this apprehension also is included in the *Pratyaksha*.”

The philosophers of the *Sāṅkhya* school also admit the correctness of both the determined and the undetermined modes of Perception. Aniruddha Bhatta, for example, says,—

“*Pratyaksha* is generated by processes or elements which produce direct knowledge which is valid. This is of two kinds,—*Savikalpa* and *Nirvikalpa*. Owing to the apprehension of similarity, *Samskāra* (mental tendency left by a previous perception) is awakened and Naming, classification etc., become

operative at once through recollection. *Saviḥkalpa* is so called because it yields something more (than what is actually produced by the apprehension of the object). Recollection, however, spoils nothing ; nor does it invalidate the process of valid perception in any way. If you say, '*Saviḥkalpa* is no *Pramāṇa* because the process of Recollection intervenes,'—I wonder at (pity!) your argumentative skill. You mean to advance the unreasonable theory that what is merely an accompanying or concomitant (*Sahakāri*) process (like Recollection) can destroy the validity (of *Pratyakṣha*).

The *Vāisēṣhika* school of epistemologists, also uphold the doctrines of both the *Saviḥkalpa* and the *Nirviḥkalpa*. Sankara Misra says,—

"Limited *Pratyakṣha* (as opposed to ómniscience) is of two sorts viz., the *Saviḥkalpa* and the *Nirviḥkalpa*."

Finally, with regard to the *Nyāya* position, we may refer to Vāchaspati Misra who maintains that the words, '*Avyapadēśya*' and '*Vyavasāyātmaḥ*, which occur in Goutama's description of the *Pratyakṣha* refer respectively to the 'undetermined' and the 'determined' modes of Perception.

The Buddhist epistemologists argue that the *Pramāṇa* is *Avisamvādi* knowledge ; it represents the object under observation exactly as it is. The *Pratyakṣha* is a *Pramāṇa* and as such, it is to give the exact representation of the object and nothing more. Accordingly, only that much of a Perception is *Pratyakṣha* which is generated in us by the object. The Name or the Word is not a part of the outside object and Naming cannot be said to be actuated by the apprehension of the object. Hence that part of Perception which is connected with Naming cannot be treated as *Pratyakṣha*. Recollection and conception, again, reproduce the idea of an object which might have been previously perceived but which certainly is not an actual counterpart of the present object under obser-

vation. Accordingly, the element in Perception which is connected with Recollection and Conception, cannot be said to be the matter of *Pratyakṣha*. The elements of Naming, Recollection and Conception are all matters of *Kalpanā* and not generated by the object under observation. The *Pratyakṣha*, as a *Pramāṇa* or mode of valid knowledge, is to give an exact representation of the object and as such, it cannot admit matters of *kalpanā* within its range.

It seems that the doctrine of the *Savikalpa* is essentially similar to that of the Herbartian school according to which all Sensations lose their individuality into the pre-existing Apperception—mass. The Buddhist theory of the *Nirvikalpa*, on the contrary, implies that a Pure Sensation is possible. It must be admitted, however, that from the standpoint of analytical psychology, the Buddhist doctrine of the *Nirvikalpa Pratyakṣha* is invaluable in as much as it asserts that there are certain ultimate elements, the Sensations, by compounding which in more or less complex forms, the whole fabric of our cognitive consciousness is built up.

HARISATYA BHATTACHARYYA,

M.A., B.L.

(To be continued).

Lo ! to all of ye assembled
 This the good advice I tell :
 "Dig ye up the root of craving,
 As men dig the scented grass,
 Let not Death so oft assail ye,
 Even as the rushing torrent
 O'er the river reeds doth pass."

DHAMMAPADA.

TEACHER AND THE PARABLES

In the sacred writings of both Christianity and Buddhism, one finds that parables have been used by the respective teachers to convey instruction to their followers.

Christians admit that in their master's system, a large number of parables has been used ; so much so, they say that a large number has been purposely omitted in the gospels.

Commentators declare parable to be a narrative of a probable or actual event used to convey some spiritual truth which was essential for the attainment of salvation. Also they affirm that Christ taught in parables in order :

- (1) To arouse the interest and rivet the attention of the multitude.
- (2) To avoid stirring up the anger of his enemies by speaking plainly.
- (3) To render them less capable of resisting the known truth.
- (4) To raise the minds of his hearers to heavenly things from the consideration of ordinary experiences of daily life.

In the Old Testament also there are found enigmatical and prophetic parables such as Eccl. 17.17—Ezek 20-49. Ps. 77.2 and they are worth studying by students of comparative religion.

What concerns us immediately are these parables recorded in the New Testament—particularly Matt : Ch. 13, 18, 20, 21, 22 and 25. In the gospels there are recorded in all 40 parables—10 of which are peculiar to Matthew, 1 to Mark and 18 to Luke. According to commentators these are again concerned :

- (a) In Christ's foundation of the Kingdom of God.
- (b) In the Jewish nation.
- (b) In the signs of the end of the world.

“Why speakest thou to them in parables”! was a

question put by the very disciples. Jesus replied that the mysteries of the Kingdom of heaven were given only to them, as men other than his disciples were unworthy to receive the gift of the spiritual insight. (As if otherwise it would have amounted to casting of pearls before swine).

"But to them it is not given". (John 13, 11). Judging from this one may easily infer that in Christ's teaching, there were esotericism and exotericism.

But what proof! Did Christ really maintain the closed fist of the teacher?

"I have many things to say but you cannot hear them now" (John 16, 12 Last Discourse of Christ).

This and the utterings which followed it made his disciples mutter to one another "What is it that he saith". (John 16, 18).

Even up to the last moment Christ spoke to them in parables. (John 16, 25). But at last, just before the hour came for his disciples to be scattered, they declared to him that he spoke plainly and not in parables. (John 16, 29).

What the "Spirit of Truth" (John 16, 13) taught disciples after Christ's death remains to be studied outside the four gospels and for us this yet remains an enigma.

"And without a parable spake he not unto them." (Matt. 13. 34).

The Buddha who did not deal in metaphysical speculations said:—

"I have taught the Truth which is excellent in the beginning, excellent in the middle and excellent in the end ; it is glorious in its spirit and glorious in its letter. I must speak to them in their own language. I must adapt my thoughts to their thoughts. They are like unto children and love to hear tales. Therefore I will tell them stories to explain the glory of the Dharma. If they cannot grasp the truth in the abstract argument by which I have reached it, they may nevertheless come to understand it, if it is illustrated in parables.

This clearly shows that the Buddha explained His Dharma to the renowned and immediate disciples without a parable

because they were almost pure from the dust of worldliness. To those of low mentality he adapted His thoughts to their thoughts and spoke to them in parables which were easily understood. Understood because He carefully discriminated between the actual and figurative sense.

Here, unlike Christ's, the disciples or the general audience never questioned him why He taught his doctrine in parables and in fact this question did not come in, as there was no hidden side of His doctrine.

"Only one thing do I teach". He did not say "One thing only do I know". No ; for upon an occasion as He was passing through a forest, attended by a company of disciples. He picked up a handful of leaves and holding them out, asked his disciples, which in their opinion was the greater—leaves in the hand or all the remaining leaves in the forest.

The reader would know what the correct answer would have been.

"Even so," was His reply. "That which I have not told you is greater than that which I have told you. But what I have told you is sufficient unto Deliverance." Deliverance from "Illth" and "Illth's arising."

Is there any esotericism in this?

The Buddha always discredited blind faith. He had no closed fist of the teacher and His last word for us all was "to work unceasingly at our own salvation".

So then, try the metal of Buddha Dharma by fire of cold reasoning. Dissect and analyse it and when it agrees with reason and is conducive to the good and benefit of all, then accept it and live up to it.

ARASU.

"He that is not free from passion experiences both the taste of food, and also passion due to that taste, while he who is free from passion experiences the taste of food, but no passion due to that taste."

NAGASENA.

"GOOD EXAMPLES IN PALESTINE"

We reproduce the following article on Palestine which appeared in the *London Times* of April 14, 1926.

The prosperity which has so changed the face of the country under the influence of the Pax Britannica has not been achieved without most strenuous effort. Much, naturally, is due to the influx of the money introduced by the Zionists and to the marked revival of the pilgrim traffic, which, in many instances, has reached a financial plane comparable to that of the tourist trade in more prosaic lands. But a great deal has been due to the patient and often unpopular economies of the administration and to the incessant but unostentatious work of its officers in winning the confidence of the population, in explaining the virtues of new methods, and in smoothing away the difficulties consequent upon the inevitable change in gear between running the country as a Turkish sanjak and as a British mandatory area. This pains-taking and self-effacing work has laid the foundations of confidence and stability, both economic and political, out of which prosperity is able to arise. The Government is well established and is able to contemplate the sacrifice of the High Commissioner's imposing residence on the Mount of Olives without a thought to the consequent possible loss of prestige which might well have restrained a weaker and less well-founded Administration. For the Government of Palestine it is a sufficient reason that the present Government pensive, and not easily accessible to make it unwilling to renew the lease, and to prefer to build on a less overwhelming but more commodious and comfortable residence for the High Commissioner much nearer to Jerusalem than the most distant ridge of the Mount of Olives.

If in this way one British institution, the High Commissionership, is likely soon to descend from the Mount of Olives, another, the English College, is about to ascend to that western

end of the Mount which used to be known as Scopus. The lease of its present inadequate premises is about to expire, and the Rev. E. W. Hamond, the Principal, is anxious to transfer the College to the large freehold site which it possesses about half a mile west of the existing buildings of the Hebrew University. The cost of transfer and building will be considerable, but the hope is expressed that the necessary £50,000 will be forthcoming, which will enable the College to increase its scope in training boys to become good Palestinians and worthy members of their respective creeds and Churches. Perhaps, in time, there may grow out of it that University of Palestine which, by affording instruction on English lines in English, may provide the necessary facilities for higher and technical education which those of the youth of Palestine who are unable or unwilling to follow the Hebrew courses of the Jewish University at present can find no nearer than the American University of Beirut.

This, with the inauguration of the new water supply described in a previous article, will be the principal change in Jerusalem in this which many call the Year of St. Francis. That it should now be possible for the Municipality to celebrate this centenary by renaming a public thoroughfare Saint Francis street and put the name up in the three official languages artistically displayed on tiles made by the Pro-Jerusalem Society's factory, without provoking protests or religious riots, shows how a sweet reasonableness has grown up among the adherents of once conflicting sects and creeds under the British Administration. To the returned traveller in Palestine it is indeed one of the most remarkable and the most beneficent of the changes which have occurred in recent years to find that it is now possible for a public authority in Jerusalem thus to pay a public compliment to a Latin Saint and win the gratitude of His Paternity the Custos of the Terra Sancta and his Brethren of the Cord without exciting any sort of resentment among other Christians. As a Moslem put it to the writer. "How different would it have been before the British came!"

Nor is this the whole of the benefit which the Holy City has drawn from the activities of the Pro-Jerusalem Society. The example which it set of clearing, repairing, and restoring was so admirable that the Moslem authorities responsible for the upkeep of the Dome of the Rock and the Akşa Mosque, the "Distant Sanctuary," formerly a Christian Church, and at one time, for the best part of a century, the palace of the Latin Kings of Jerusalem, decided to follow it. The tilework and part of the outside of the fabric of the Dome on that of its eight sides which faces the north-east have been sadly damaged by weather, and many repairs were found to be necessary in the Akşa Mosque where the foundations were in a very bad condition and the thrust of the dome was imperilling the safety of the walls. Although an English architect was permitted to examine and report upon the condition of the Dome of the Rock, and even to clean a portion of the interior decoration, to the great improvement of its appearance, it was considered appropriate to place the actual repairs to the Akşa Mosque and to the Dome in the hands of a Moslem. A Turkish architect, Professor Kemal-ed-Din, who is credited with having built in Constantinople some of the finest work done by a modern Moslem, was therefore engaged, and after a long and rather expensive preparation the actual work of restoration so far as concerns the Akşa Mosque, is now well in hand. The interest taken in this work is shown by the fact that nearly £50,000 has been raised by public subscription among Moslem residents chiefly in Palestine, Egypt, and India, in addition to the magnificent contribution of £37,000 made by King Husein while still on the Throne of Mecca. It is also understood that the Moslem authorities have received assurances that considerable additional sums will be forthcoming if required, and not only from Moslem sources.

Under the Turks the revenues of the Wakfs (pious foundations) in Palestine were habitually drained away to Constantinople, and the Moslems grew accustomed to see their mosques and medressahs fall into decay, as the authorities in the capital

seldom saw fit to spend money on repairs in distant provinces. Now all is changed. The local revenues are appropriated to local needs and uses, and as a result the visitor no longer is able to detect the Moslem character of some religious or scholastic edifice by its once almost invariable architectural dilapidation, and, in general, there is throughout Palestine an air of smartness, solidity, and efficiency which was wholly lacking where civilian effort was concerned in the days of the Turk, and, not unnaturally, as a result of the war seven years ago. In much the same way as private effort, Moslem enterprise, and the care of the Department of Public Works have changed the appearance of Palestine itself, so has the patient industry of the Department of Public Health—the Director of which, Colonel Heron, was most appropriately invested as a Knight of Grace by the Sub-Prior during the recent pilgrimage of the members of the Order of the Hospital of St. John of Jerusalem in England—changed the appearance of so many of the inhabitants of the country. Diseased children doubtless still exist, but they no longer aggravate their own maladies or convey them to others by appearing in public to compete with professional beggars for the charity of the horrified stranger: on the contrary, the children in general seem to be better fed and better favoured than of old; they are certainly better educated in general, and the result of measures taken by the Department is becoming apparent in the decrease of infant mortality. To such an extent is this the case that some claim that Zionist immigration will soon be counter-balanced in the Census merely by the Arab children who have failed to conform with the ancient custom of dying at a tender age, as was their wont.

Malaria can still be found in parts of the country, but it is being ever more strictly confined to a dwindling list of localities, and it no longer ravens over Palestine like a haughty conqueror taking its heavy toll of life, health, and energy, and the dreadful array of formidable diseases which were so strongly entrenched in Jerusalem when the British first became respon-

sible for it, and were active factors in the mortality for months after that date, at least make no public parade of their horrors to-day, but meekly appear as responsible for decimal point something per cent. of the general death-rate. In achieving this remarkable and most satisfactory improvement in the public health of Palestine Colonel Heron's Department has had the assistance of the Ophthalmic Hospital of the English Order of St. John, which has more than doubled its beneficent activities under the Mandatory Administration. In addition to this the Order supervises the Government's ophthalmic clinics in various parts of the country and trains Government medical officers and nurses for this particular service.

BUDDHISM AND CHRISTIANITY

Mr. Kenneth J. Saunders of the Pacific School of Religion, California, says in an article which he has contributed to the Expository Times :

"If Christians and Buddhists are to work together in intelligent co-operation they must study with sympathy and intelligence the religious bases of their ethical ideals."

The religious bases of the two religions are distant as the poles. Christianity has no comprehensive code of ethics which is based on the Old Testament, and O. T. Ethics are intended for the semi-civilised Arabians who lived in the wilderness of Sinai about 3400 years ago. The Ethics as enunciated by Moses were never intended to be universal, for they were proclaimed by Jehovah for the daily use of the Hebrews who were his holy people. Moreover in Christianity there is no science, philosophy and no psychology, and the chief doctrines as given in the thirty-nine articles of belief have nothing to do with a religion based on science and psychology. Jesus never wished to preach his doctrine except to the Jews. He com-

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manded his twelve disciples not to go to the Samaritans but to the lost sheep of Israel. He did not condescend at first to preach to the Woman of Samaria, to whom he said that the children's bread should not be given to the dogs. His heaven was intended only for the Jews, and his twelve disciples to sit as judges judging the twelve tribes of Israel. The abominable teaching of an eternal hell of fire and brimstone where the unbenevers were to be burnt for ever and ever is unsuited for the superminded and the philosophically inclined. Christianity has no place for the compassionate, who wish to show mercy to the animals, because it says that God created them for man's food. No Aryan in India would tolerate the inhumane doctrine. Christianity is losing ground in the domain of rationalistic psychology. Jesus was not humane, as we see from his life of three years' activity. He allowed the devil to destroy 200 hogs, which were the property of poor people, he manufactured wine for the use of the people who attended the wedding feast at Cana, he cursed the fig tree, knowing very well that it was not the season for bearing fruits, he used the rope to scourge the poor pedlars and hawkers who were occupying the courtyard of the temple, he denounced in unmeasured terms the high priests, Pharisees, Saducees, and scribes; he called Herod with the appellation of fox, he did not work and called on the people not to work but to lead indolent lives, and when hungry to enter other people's gardens and pluck fruits, he was fond of sensationalism which he showed by his ride to Jerusalem on the back of a pair of donkeys, and by his parables showed that the father god was not a forgiving god, and he showed fear when he knew that he was to be arrested, and wished not to die and prayed to God saying, O my father, if it be possible, let this cup pass from me. Mt. 26 39. No king, prince, philosopher or any wealthy man accepted his teachings, and he said that his teaching was not intended for the wise or for the righteous. To-day the sermon on the mount is not taken seriously by the well to do people of Christendom. He denounced the rich and con-

signed them to an eternal hell, and he welcomed the poor to heaven. Proclaiming himself as the son of god he wished that he should be worshipped, and this egoistic teaching became in the hands of a selfish priesthood, a curse to humanity, and brought on a period of darkness which kept Europe in a stagnation. It gave rise to the Inquisition and hardened the heart of ecclesiastical Torquemadas whose spirit is to be seen to-day in the Missionary societies who send men to Buddhist countries with no scientific education whose presentation of the Semitic doctrine which emanated in the Western Asia amidst a semi-barbarous people. Roman Christianity robbed the whole paraphernalia of Roman civilization, stole from the ancient religions of Persia and Egypt the principles thereof and assuming political power became a curse to humanity. The Christian Church is a political institution working for power and worldly glory and using the politicians and the capitalist class for crushing the freedom of man. Among Buddhists there is a class of indifferentists who wish to compromise with the Christian missionaries and the result is that Error and Ignorance receive more vitality regarding the growth of spiritual Freedom which is essential to the happiness of man on this earth.

The Aryan Dharma is based on Ethics, Psychic Introspection, scientific Wisdom, Infinite Freedom, and the Way to attain this Freedom. Dr. Grimm in his "The Doctrine of the Buddha" asks the question, Give me the name of another mortal who has set forth with equal clearness the great problem of mankind, how to escape suffering and death, and made it the exclusive theme of his doctrine and his life, as the Buddha has done! This is the doctrine of Gotama the Buddha, the Awakened One, the culminating point of Indian wisdom.

There can be no compromise with Error and Ignorance and Slavery. To the politician, the capitalist, the Machiavallian diplomat, the selfish priest and the despot Christianity is like the balm of Gilead. It crushed the spirit of human freedom

NOTES AND NEWS

BUDDHIST MISSION IN ENGLAND.

Last Mail has brought us the welcome news that the Anagarika Dharmapala is now on his way to complete recovery and that he has already plunged into the great work he has undertaken. It is gratifying to note that he has at last succeeded in purchasing a house at 86, Madeley Road, Ealing for establishing a branch of the Maha Bodhi Society to carry on Buddhist work in that great country. This piece of news must have sent a thrill of joy throughout the Buddhist world as this is the first time in the history of England's connection with the East that an Indian Buddhist has been able to establish a centre for Missionary work in Europe. All honour to the Anagarika for his devoted services in the cause of Buddhism both in Asia and Europe. The Buddhists are indebted to him for this work and now that he has succeeded in purchasing a house it is the duty of all Buddhists to send messages of good will, and also contribute whatever they can towards the expenses of this new mission. Buddhists will do well to take a lesson from the Christian missionaries who spend millions of pounds in propagating their religion in Asia. Can we not spend a few thousand rupees for such a noble enterprise? Let it not be said of the Buddhists of the present age that they were apathetic towards the dissemination of their religion but let every Buddhist help this work and earn the gratitude of future generations. Contributions, however small, may be sent to The Anagarika Dharmapala 86, Madeley Road, Ealing W. 5, London.

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FREE PALI CLASS.

By the establishment of a Free Pali class at the Sri Dharmarajika Chaitya Vihāra a great impetus has been given

to Pali studies in Calcutta. Ever since the Maha Bodhi Society started its Pali class more than 20 years ago there has been a steady progress in Pali studies in this country. Since then Pali has been introduced into the Calcutta University and it is taught in most of the leading schools as a second language. Calcutta University deserves the thanks of the whole Buddhist world for its persistent efforts against heavy odds to maintain the Pali Department. At a Senate meeting held recently it was announced that two chairs—one for Sanskrit and the other for Islamic culture—have been established in memory of Sir Asutosh Mookerjee. Will some generous Buddhist come forward and establish a chair for Pali? The establishment of such a chair will undoubtedly help the advancement of Pali studies in Bengal.

The purpose of the Pali class at the Vihāra is to give an opportunity to those who wish to learn Pali for their advancement but who are not regular students of the Schools. The Class is under the management of Mr. Sugatakanti who has completed his Pali studies in Ceylon. We trust the public will avail themselves of the opportunity given to them.

* * * * *

MULAGANDHAKUTI VIHARA, SARNATH.

The Government of India has fixed the 7th July as the date of the proposed meeting of the representatives of the Government and the Maha Bodhi Society for the selection of a suitable plot of land for the above Vihāra. We are glad to state that Dr. C. A. Hewavitane of Ceylon is coming over to India as the representative of the Society to meet the Government Officials. It is hoped that a suitable site will be selected with the consent of the Government.

* * * * *

THE ANNIVERSARY OF THE ARRIVAL OF ARHAT MAHINDA IN CEYLON.

On Friday, the 25th June, The Maha Bodhi Society celebrated the Mahindotsava or the anniversary of the estab-

lishment of Buddhism in Ceylon by this Great Arhat. A public meeting was held in the evening when Dr. B. M. Barua, Mr. S. C. Mookerjee, Mr. Sugatakanti and others spoke on Mahinda's mission of peace to the island and the beneficent results accruing from his visit. Dr. B. M. Barua paid a tribute to the Sinhalese for their contributions towards Buddhist culture and their devotedness to the Doctrine of the Blessed One which saved the sacred Teachings from being lost to humanity.

* * * * *

THE ARAKAN DISASTER

Arakan was the scene of an unprecedented disaster which overtook the country on the 22nd May last. A severe cyclone passed over a large portion of the Arakan Coast devastating village after village in its fury. It was followed by a great tidal wave which swept away all that lay in its way. Nearly 3000 lives have been lost besides extensive damage done to cattle and property. The suffering of the people in the affected area is heart-rending and it will take several months before the people can recover from this shock.

We offer our brethren in Arakan our deepest sympathy in their great sorrow and appeal to our readers to subscribe to the Relief Fund that has been opened in Rangoon. Contributions may be sent direct to "The Arakan Relief Fund," Rangoon, or to us to be forwarded to the proper authorities.

* * * * *

WILLS AND BEQUESTS

GIFTS FOR MISSIONARY WORK.

Mr. Edward Henry Glenny, of St. David's Aldersbrook-road, Manor Park, Essex, founder of the North Africa Mission, in business in Barking as an auctioneer and estate agent, who died on January 7, aged 73, left estate of the gross value of £109,711, with net personality £6,680. He leaves:—

To the trustees of Park Hall, Axe-street, Barking, freeholds in Axe-street, Barking, to be held upon the trusts of a deed

dated January 2, by which he had conveyed that hall to trustees for charitable purposes.

He stated that it had been his custom to give from £400 to £500 per annum for religious and other charitable purposes (especially the North Africa Mission, and Christian Missionary Work at Barking and its neighbourhood), and he therefore authorized his trustees (but without creating any legal trust in the matter) during the life of his wife to apply such sums as they may see fit up to £500 per annum for religious and charitable purposes with especial regard to the two purposes above named.

He further stated that it had been his intention to leave to his son Ernest Howard Glenny (who died on active service during the Great War at Basra, Mesopotamia) one freehold shop and 29 freehold cottages known as Nos. 1-56 (odd Nos.) Oban-road, Barking, and he now left these properties to the North Africa Mission, subject to mortgages amounting to £3,100.

On his wife's death he leaves:—

One-seventh of his property for religious or other charitable purposes in the discretion of his trustees, primarily for the North Africa Mission and Christian Missionary Work in Barking, but not necessarily excluding other religious or charitable works.—*The Times*, London.

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A VITAL TASK.

The Bishop of Lincoln presided yesterday at a special meeting of the Diocesan Conference at Lincoln to consider the reports on the World Call to the Church.

The Bishop of Salisbury said that there was a genuine awakening of conscience in the country with regard to the Church's position, and it had crystallized around the World Call. The Church was called upon to be true to herself, true to the creative work that had been given to her to do. She was urged to turn with new earnestness and devotion to her

vital work. To-day the besetting sin of the Church was the forgetting of vital tasks in the immense amount of business and superficial work in which she was engaged. In the first place the Church was ordained of God to establish a certain kind of character. The Christian character stood out in sharp contrast to human society in many places, but it represented an ideal one could point to, and, however far off, follow. A second task was to establish the relationship of brotherhood. Christianity was not for a group of chosen nations.

There were four great factors to be dealt with. One was the rise of racial self-consciousness; then there were the interchange of thought, the rise of European methods of commerce and industry, and the mingling of populations. At the present moment the recoil against the white races was apparent in certain parts of the world. Young China was convinced that there was no such thing as a disinterested white man. The recoil in India was mainly of a religious character. Religious India was scandalized by the materialism of Western civilization. They denied being materialistic, and the only way to convince India would be by sending enough people to live the Christian life there. When the standard of sacrifice was raised anew, the men and women needed would be forthcoming.

IDEALISM AND CHRISTIANITY.

The Bishop of Birmingham, speaking yesterday at the Birmingham Diocesan Conference, referred to the small number of candidates for ordination. He suggested that the cause was not economic. He attributed it rather to a profound reluctance among educated people in England to assent wholeheartedly to the doctrines of Christianity. Humane idealism, based on religious enthusiasm, he said, was strong, but belief in God as Christ revealed Him, in the Incarnation, and in personal immortality—the three keystones of the faith—had decayed. The great need was that Christianity should be so presented in the light of fuller knowledge that the bias

of educated opinion would swing again to the Christian position. Not till then would there be an adequate supply of ordinands combining ability with earnestness. The Bishop intimated that he proposed to issue an appeal for £30,000 for church extension in the diocese.

Bishop Hamilton Baynes, presenting the report of the Diocesan Council for Social Service, drew attention to the scheme initiated by the continuation committee of C.O.P.E.C. for improving slums, and said that the Birmingham C.O.P.E.C. House Improvement Society, Limited, had been formed, its object being the buying of slum properties and putting them into decent condition. The company had already bought 19 houses in Pope-street. The work of improvement had been begun, and nearly £8,000 had been raised. People had been invited to take up shares of Four per cent. Loan stock.

Canon Hopton, who presented a report on education, said that the tendency of the educational system of the country was to have two classes of schools—one for children under 11 and the other for those over that age. The principle was being adopted in Birmingham to bring about the decapitation of Church schools by removing older scholars at the most impressionable age. The Church could not afford to thwart educational progress, but wished to keep in touch with the children throughout their educational careers. He suggested that, when removed from the central schools, they should return twice weekly to their own school for religious instruction.

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GOVERNMENT OF INDIA'S OPIUM POLICY.

The Government of India has announced that after 1935 no opium will be exported to the Far East except for strictly medicinal or scientific purposes. Considering the adjustments that are to be made consequent upon the loss of revenue that will be involved as a result of this policy, the period of ten years is not much, and the Government of India is to be congratulated on its statesmanlike decision. But it should never

be forgotten that it constitutes more a triumph to America, for the Government of India has been led to adopt this policy not on account of any humanitarian considerations of its own, but because of the pressure brought upon it by American opinion in the League Opium Committee. The stopping of the export of opium to foreign countries will not alone do and it is worth while to ask what steps the Government of India has been taking to check the internal consumption of opium, which does not seem to show any substantial diminution. The report of the Assam Opium Enquiry Committee provides sad reading and the evil is still to some extent prevalent in Bombay where women workers use to dope their children with opium in order to silence them during their hours of work. We hope Government would now turn its attention to check the consumption of opium in India, except for strictly scientific or medicinal purposes.

Indian Social Reformer.

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MAHA BODHI SOCIETY'S SCHOOLS IN CEYLON.

The following is a list of Schools in Ceylon under the management of the Maha Bodhi Society.

ENGLISH SCHOOLS :—(1) Maha Bodhi College, Colombo ; (2) Anurādhapura School, Anurādhapura.

ANGLO-VERNACULAR SCHOOLS :—Rajagiriya School, Rajagiriya, Colombo.

SEMINARY :—Foster Seminary, Kandy.

VERNACULAR SCHOOLS :—(1) Anurādhapura School, Anurādhapura ; (2) Neluwa School, Neluwa ; (3) Panangala School, Panangala ; (4) Hiniduma School, Hiniduma ; (5) Dharmāsoka School, Gonagamtenna ; (6) Pilagoda School, Pilagoda ; (7) Niyangama School, Niyangama ; (8) Talgahawatte School, Talgahawatte.

FINANCIAL

WAISAKHA CELEBRATION FUND

2470
1926

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Mr. John Silva, Australia ...	129 10 0	Sent to Prof. P. L. Narasu for Madras celebration	15 4 0
Raja Rishikesh Law C.I.E. Calcutta ...	30 0 0	Sent to Revd. Chandramani for Kusinara Celebration ...	15 4 0
Mr. W. E. Bastian, Colombo ...	25 0 0	Sent to Revd. K. Sirinivasa for Sarnath Celebration ...	40 0 0
Mrs. Alma Senda, Benares ...	25 0 0	Sent to Revd. Ahsaya for Lumbini Celebration ...	16 0 0
Kumar T. N. Pulger, Darjeeling (Collected)	21 0 0	Celebrations at Buddhagaya including train fare for 2 representatives ...	72 2 9
Mr. S. C. Mookerjee, Calcutta ...	20 0 0	Calcutta Celebrations—	
Mr. M. A. Soith Hamy, Matugama (Collected)	17 12 0	Flowers, decorations, incense ...	38 7 6
Mr. Quah Ee Sin, Rangoon ...	10 0 0	Printing invitation cards, programme & stamps	32 14 0
Mr. D. James Ranasingha, Penang (Collected) ...	10 0 0	Refreshments to the public, cold drinks etc. ...	107 13 6
Miss Silawathi Anganawala, Kandy ...	10 0 0	Conveyance, coolies etc. ...	12 15 6
Mr. Tudor Ranasinha, Ceylon ...	5 0 0	Petty expenses ...	5 3 0
Subadar Major Jangbir Lama, Assam ...	5 0 0		
Mr. C. Chain Swee, Rangoon ...	5 0 0		
Mr. S. N. Barua, Simla	5 0 0		
P. P. Siriwardene ...	1 0 0		
Total Receipts ...	319 6 0		
Less Receipts ...	36 10 3		
Total	356 0 3	Total Expenses ...	356 0 3

MULAGANDHA KUTI VIHAR FUND.

ACKNOWLEDGEMENT OF DONATIONS.

Previously acknowledged Rs. 41,692-7-1. Mg Po Tee Clerk Refreshment Room, Mandalay Station, Re. 1. Chan Chor Pine Esq., 57 Strand Road, Rangoon, Rs. 25/-. S. N. Barua Esq., Simla, Rs. 5/-. Collected by Mr. D. James Ranasingha of Singapore :—D. James Ranasingha, \$2.50, A friend, \$0.50, Roslin, Telok Belanga Road, \$1.00. Podinonah, Orchard Road, \$1.00. Total Rs. 8/-. Collected by Kazi Phagtshring of Darjeeling :—Phagtshring, Rs. 7/-. Yishaywangchuk, Rs. 3/-. Song Kazini, Rs. 2/-. Badong Kazini, Rs. 2/-. Badon, Re. 1/-. Darji Lopa, Re. 1/-. Miknia, As. -/4/-. Total Rs. 16/4/-. S. N. Barua, Esq., Rs. 10/- (in two instalments). Grand Total Rs. 41,757-11-1.

NOTICE

Names of donors to the above Vihāra Fund who contribute under one rupee each will not be inserted in the *Maha Bodhi* in future.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाणं
परियोसान कल्लाणं सायं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIV]

AUGUST, B. E. 2470
A. C. 1926

[No. 8

BUDDHAGAYA AND ITS SURROUNDINGS

[The following article contributed by our Anagarika Dharmapala in 1891 to *The Buddhist, Colombo*, is reproduced as a historical document. *Editor, Maha Bodhi.*]

The blessed TATHAGATA resting under the Sal trees at Kusinagara and knowing the time that He was to enter Parinirvana called Ananda to His side and spake thus : “Ananda there are four sites whose sight will gladden the hearts of my devotees. What are these four? The birth-place of the TATHAGATA ; the site whereat He attained the state of Abhisambodhi ; the place where He preached his first discourse (rolled the Wheel of the Law), and the place where he entered NIRVANA. The sight of these four places Ananda, will gladden the hearts of devotees. Ananda, those bhikkhus

and bhikkhunis, Upāsakas and Upāsikas who pass away from this world with pure thoughts by visiting these sites will be born in Devaloka." These four sites lie inside the three or four hundred miles between Busti in Oudh and Buddhagaya in the lower provinces. Kapilavastu is the place of his birth, now identified with Bhuila by the indefatigable labours of Mr. Carlyle. The Aswartha Bodhi is the Tree, under whose serene shade, the ascetic prince, son of Suddhodhana sat and meditated after a course of long and severe mortifications in the jungles north of the river Neranjara, and attained that state of supreme Enlightenment which is known to Buddhists as *Sammāsambuddhatwa*. The Bodhivamsa gives a lovely description of this beautiful tree, as it stood forth in all its gracefulness and majesty on that glorious night, the fullmoon day of Wesak, 2480 years ago, and which it is said, sprung up on the day of his birth. Neranjara is the river of whose waters he bathed before he had partaken of the milk food given to him by Sujata, the daughter of the village chief of Senani ; (Migadaya Deer Park) in Isipatana at Benares, is where the TATHAGATA set rolling the Wheel of the Supreme Law and expounded the Four Great Truths and the Noble Eightfold Path to the five Bhikkhus ; and lastly the place where the TATHAGATA attained Nirvana in Kusinara or Kusinagara. Of the four sacred places Buddhagaya is certainly the most hallowed, for there the "sun of righteousness" rose to enlighten the prince of Kapilavastu while he was seated under the Great Bodhi Tree, at which even he who had received his enlightenment thereunder sat gazing with reverence before He resolved on promulgating that system of belief which "has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom." A description of this "central Shrine of the gentle faith," as Sir Edwin Arnold calls it, would not be uninteresting to the devoted followers of that spirit incarnate of absolute self-sacrifice—GAUTAMA BUDDHA. Dr. Rajendra Lala Mitra calls this village "Buddhagaya, the

hermitage of SAKYA MUNI," in the splendid work which he has written under orders of the Bengal Government ; the people of Bharata Varsha, Bodhi Gaya, and the Post Office authorities, Bud-gaya. In the oldest scriptures this name is nowhere mentioned. The Pali phrase runs thus : "Uruvelayam najja neranjaraya tire bodhi rukkhā mule." The village must have been known to the ancients ; for we find that Gaya, Neranja, and Uruvela are mentioned in Pali books. The three ascetic brothers, contemporaries of Buddha, lived within a distance of 3 miles. The first lived in Uruvela and was therefore known as Uruvela Kasyapa ; the second who lived in a hermitage close to the bank of Lilajan or Neranja was known as Nadi Kasyapa and the third Gaya Kasyapa because he dwelt on the summit of the Gaya Sirsa, the present Brahma Yoni Hill. It is most likely that the spot now known as Buddha Gaya might have been called Uruvela in the days of our Lord, for we read that soon after he had preached his first discourse and converted the Benares ascetics and Yasa, the banker's son, and his friends, and had sent all His sixty disciples on different routes to preach the soul-ennobling Dharma, He went His way towards Uruvela on his way to Rajagriha. Gaya was equally famous then as it is now. Devadatta after he had failed in his vain attempt to make Buddha consent to his designing suggestions breaks off his connection with the Sramana Sakya Putras, and proclaiming himself as an independent teacher came wandering from Rajagriha with a band of disciples to Gaya Sirsa, where he established himself and expounded his own views to the people who visited him. One day, Sariputta the right hand disciple of Buddha, visited Devadatta and found him surrounded by a band of followers who were listening to his philosophical tenets. Kokalika, the chief disciple of Devadatta, warned Devadatta of Sariputta's coming but he heeded not. Sariputta joined the assembly and sat beside Devadatta listening to the latter's discourse. Devadatta was rather proud than otherwise of Sariputta's arrival, wishing to show that he too was equal to the Enlightened One. And

as it was the practise with Buddha to ask Sariputta to take up the thread of a discourse and continue it on while he went in to lie down and rest for a while ; so Devadatta also asked Kokalika his chief disciple to take up the thread of his discourse while he went in to lie down and rest. Thereupon Sariputta took advantage of the opportunity to expound to the congregation the true and sublime doctrines of the Tathagata. His exposition was so clear and profound that Kokalika saw that danger was nigh. Sariputra, however, after finishing his discourse and taking leave of his auditors asked those who were satisfied with his doctrines to follow him. This incident shows that Gaya Sirsa (Modern Brahma Yoni) was famous 2480 years ago as a meeting place of teachers of philosophy. Besides Gaya was the residence of Gaya Kasyapa one of three Jatilas who had 200 chelas. The eldest brother had his own school ; he was an agnihotri and had five hundred chelas, the other Nadi Kasyapa had a following of 300 chelas. Before he went to Rajagriha our Lord remained in Uruwela for three months at the end of which the three Kasyapas with all their disciples were converted to the true faith.

"Bodhi Manda" was the term used by the ancient Buddhists ; and according to the Mahawansa the site was then called Gaya. In the "Visuddhi Marga," the jewel box *par excellence* of the philosophy of Buddhism, the place is named Gaya. Fa Hian, the celebrated Chinese Buddhist pilgrim who visited India 339 A. C. called it Buddha Gaya ; but Buddhaghosa the author of "Visuddhi Marga" who visited Ceylon in A. C. 412 in the reign of Mahanama calls it Gaya. The term "Brahma Yoni" for Gaya Sirsa was in vogue in Fa Hian's time, for he has used that term in his "Travels." Possibly the term came into use about the second century A. C. The Buddhist term Bodhi Manda was too equivocal for universal use, so the term Bodhi Gaya must have been adopted. In the Gya Mahatmaya, a book compiled about the 13th century the term Bodhi Gaya occurs.

During my stay of seven weeks in the temple within the

precincts of the Maha Bodhi arama I heard almost daily the Brahmin who officiated at the Sraddha ceremony intoning the mantra and repeating a hundred times the phrase "Gaya, Gaya Sirsa, Bodhi Gaya." Before the 13th century it is evident that the place was exclusively used by Buddhists ; but after their extermination by the blood thirsty Mohammadan fanatics there remained no Buddhist to take charge of the place, and it fell into decay. A wandering ascetic about three hundred years ago visited the spot ; he found the place attractive for a hermitage and without permission or opposition (for there was none to give or oppose it), settled himself there permanently, and thus "the chief of 84,000 shrines" created by Dharmasoka, the great ruler of India, at the close of the 218th year of Buddha's Nirvana went into the hands of Sivites, and since then, until it was taken over by the Bengal Government in 1880, it continued to be held by the Sivite Mahants, who neglected to take care of it and allowed the shrine to rot and decay. The Maha Bodhi Tree, honoured by countless millions since the day that the Tathagata attained supreme wisdom (abhisambodhi) is to the Buddhists the representative of the Divine sage ; and to him a more hallowed spot does not exist on the face of this earth. And this central shrine is now neglected, and uncared for by the Buddhists, who number 400 millions, in China, Japan, Mongolia, Siberia, Anam, Cambodia, Siam, Burma, Chittagong, Arakan, Nepal, Tibet and Ceylon !

Though thus uncared for by Buddhists of the southern Church this hallowed spot ; the birthplace of Buddhism, whereon stands the Bodhi Rukkha (Tree of Knowledge) revered even by our Divine Sage after he had attained Enlightenment—is now (thanks to the generosity of the Bengal Government) under the protection of the British Government and guarded with scrupulous care. Six hundred and fifty years of neglect, Buddhist indifference and Mohammadan vandalism had covered the area on which the Great Temple stood with its own debris, from which it was cleared a few years ago, and repairs effected (thanks to the untiring exertions of General

Cunningham). The Buddhist world owes a debt of gratitude to Sir Ashley Eden, under whose orders the Government of Bengal repaired and renovated this magnificent structure. The marble slab bears the following inscription. "This ancient Temple of Maha Bodhi erected on the holy spot where Prince Sakya Sinha became a Buddha, was repaired by the British Government under the order of Sir Ashley Eden, Lieutenant Governor of Bengal, Archaeological adviser to Government, Major-General A. Cunningham—Architect, Joseph Daviditch Melik Beglar." The lofty temple built on tiers and adorned with seated figures of Buddha, was originally built by Dharma-soka, and was repaired according to Cunningham, in 150 A. C. In 1035, the Burmese King repaired and restored it; and again in the twelfth century it was embellished by a King of Bengal, an ally of the then reigning sovereign of Burma. Soon after this the Moslem marauders came and devastated the land of the Light of Asia and destroyed all that was Buddhistic in it. The tower is more a *stupa* than a Vihara. Stupas and chaityas are of three kinds—paddy-heap-shaped (*dhanya rasiya*), bubble shaped (*bubbulakara*) and bell shaped (*ghantakara*); and this imposing tower which belongs to the first class is, as it now stands, about 170 feet high "with eight rows of niches belting its gradually tapering body which is crowned with a golden finial in the shape of an amlaka fruit. The celebrated Buddhist priest-pilgrim Hioun Tshang, who visited India in the seventh century A. C. has given an accurate description of this sacred site and the tower was then of the same height as it is now. The excavation of the square round the temple and its repairs have cost about one and a half lac of rupees, which the Bengal Government, in the interest of archæological science, have liberally spent. The present appearance of the square "and the sacred area of ground adjoining—strewn with ruins of stupas erected by Asoka and others, is one of the most striking sights in all India, and must be seen to be appreciated," says Sir Monier Williams. He continues on: "In truth Buddhagaya is a kind of Buddhist Jerusalem abounding in associations of thrilling

interest not only to the followers of Lord Buddha, but to all those who see in that spot the central focus whence radiated a system which for centuries has permeated the religious thought of the most populous regions of Eastern Asia, and influenced the creed of a majority of the human race." You find within this sacred square hundreds of stupas of all sizes, large and small, some "bell shaped" others "paddy-heap-shaped" and the rest "bubble shaped." "The question arises why these stupas are so uniformly regular and the carvings so elaborate and yet so similar. Very probably, in those days when Buddhism prevailed through out India, there might have been in the vicinity of Gaya artificers who made carvings or sculpturing of chaityas their special study and profession, as we see in Benares today. The larger chaityas and the more elaborately carved ones contain inscriptions; and these may have been the gifts of the wealthier devotees. The poorer classes also must have had something to bring; and it is not unlikely that they brought these clumsy, unfinished paddy-heap-shaped stupas, which like the widows' mite, were their votive offerings. Vandalism has made havoc of the graceful life like statues of the Glorious Tathagata: and it is certainly painful to one who realises the immense significance of this spot in the History of Asia and of Humanity, to wander round the precincts of the holy tree and to see scores and hundreds of broken sculptures lying in the jungle or on brick heaps scattered;—some delicately carved with incidents of the Buddha legend, and some bearing clear and precious inscriptions in early or later characters." These are words of Sir Edwin Arnold. Few, very few, there are who realise the importance of this sacred spot; and it was left to the highly gifted poet to have made the following appeal to Sir Arthur Gordon who was then administering the government of Ceylon:—"I am venturing to suggest to you a governmental act which would be historically just, which would win for you the love and gratitude of all your Buddhist populations and would reflect enduring honour upon your

administration. It is this. The temple and enclosure at Buddha Gaya are, as you know, the most sacred spots in all the world for the Buddhists..... But Buddhagaya is occupied by a College of Sivite priests who worship Mahadeva there and deface the shrine with emblems and rituals foreign to its nature. That shrine and the ground surrounding it remain, however, government property, and there would be little difficulty after proper and friendly negotiations in procuring the departure of the Mahant with his Priest, and the transfer of the temple and its grounds to the guardianship of Buddhist monks from Ceylon.....I have consulted high authorities among them General Cunningham, thoroughly sympathises with the idea, and declares it entirely feasible..... I apprehend that a certain sum of money might be required to facilitate the transfer of the Brahman and to establish the Buddhist College. In my opinion a lakh of rupees could not be expended by either government in a more profitable manner. The topic is in other respects already opened and I believe that success depends only upon Your Excellency's action."

During my sojourn in this venerable spot made sacred by him whom we adore as our master it was my happiness to have revived the subject mooted by Sir Edwin Arnold, I visited the place in company with a Japanese priest, the would be successor of the High Priest of the Shingonsu sect, on the 24th January last. The imperishable associations of the place influenced me so much that a strange impelling force came over me and made me to stay there and do all that was in my power for the restoration of the place to its legitimate custodians—the members of the holy Sangha. I held communications with my coreligionists in Japan, Burma, Siam India, and with my countrymen in Ceylon. It was most painful for me to witness the vandalism that was taking place there constantly, unobserved doubtless by those who would shudder at the sight. The most beautiful statues of the teacher of the Nirvana and the Law,—some in the attitude of meditation, some in the attitude of exhortation, some in the attitude of Nirodha

Samapatti, some in the attitude of blessing, some in the attitude of unrevelling philosophical disquisitions, some in the attitude of preaching,—are still uncared for and quietly allowed to perish by exposure. Wandering alone in the bamboo groves to the east of Lilajam I came across statues plastered to the walls of an irrigating well near about the village Mucharin identified with the “Muchalinda” tank. Stones carved with Buddha’s images are to be found used as weights to the levers for drawing water. I have seen ryots in the villages surrounding the temple using admirably carved stones as steps to their huts. I have seen 3 feet high statues in an excellent state of preservation buried under rubbish, to the east of the Mahant’s Baradari. A few are plastered to the eastern outer wall of the garden along the bank of the Lilajan ; and the Asoka pillars, the most ancient relic of the site—indeed, “the most antique memorials of all India”—which graced the temple pavement, are now used as posts of the Mahant’s Kitchen! The best and the most elaborately carved statues and girdlings are now in the Samadhi to the east of the temple. The *vajrasana*, *sripada* and life-like images are to be seen here in abundance, and beautiful Asoka images are plastered against the outer walls of the shrines within the *Samadh*—the tombs of the Mahants. The present Mahanta, [now dead—Ed. M.] a genial man of a liberal disposition, would be glad to give these statues back to Buddhists who would take reverential care of them. It would be sacrilegious in the extreme if these statues of the Great Master are allowed to remain in their present sadly neglected state. The enlightened collector of Gaya, Mr. G. A. Grierson, who thoroughly sympathises with the movement of founding a Buddhist monastic institution would give every possible help for the accomplishment of the object we have in view. The land on which the Burmese temple stands may be purchased for a few hundred rupees, and the necessary quarter for the residence of priests and pilgrims erected thereon. The inconveniences of not having proper accomodation for the pilgrims who visit the place from distant countries are indeed great, and there is no

better thing which the Buddhists can profitably do than make this "Buddhist Jerusalem" the centre of the Buddhist world again.

I am glad that my humble efforts to found a monastic institution have not proved futile. From Siam prince Chandradat has kindly written promising help, and the enlightened prince Damrong Rajnubtraba, Minister of Education, who is ready to help the cause, will, I am sure do everything in his power. The illustrious sovereign of Siam, Mahachulalankara would graciously help the movement. From Japan we have received the most assuring news that help will be forthcoming. In Burma our talented brother Maung Hpo Mhyin K. S. M., of Rangoon, will work actively ; and in his influential hands, the movement is safe. From China we may expect help, but not very soon. Cambodia and Anam will certainly render us every assistance. Our good brother Krishna Chandra Choudhury will work up the movement in his country. The rich Arakhan merchants now in Calcutta have promised their support. The enlightened and universally respected Babu Narendra Nath Sen, Editor of the *Indian Mirror*, and the other intelligent Hindus thoroughly sympathise with the idea and heartily wished me all success.

My own countrymen too have heartily approved of the scheme, and has assured me that it will be accomplished. The High Priest Sumangala, Weligama Sri Sumangala Thera, Subhuti Thera and the most influential Bhikkhus and laymen have promised to work hard for the realisation of this grand object in view.

On the 31st of May a large and an influential meeting was held in the Vidyodaya College Hall, under the presidency, of the High Priest Sumangala Maha Nayaka Thera who spoke enthusiastically of the scheme ; and Devamitta Thera reechoed the sentiments of the High Priest and strongly supported the movement. The celebrated Pandit Batuvantudawe also advocated the cause most eloquently. A society was immediately formed under the designation of the Buddhagaya Maha

Bodhi Society. The High Priest Sumangala was elected president: Colonel Olcott was nominated as Director and the chief Adviser. Amidst the most brilliant auspices the Society has been already founded; and may it accomplish its object.

(Well done, brother Dharmapala! It is a noble cause, and every true-hearted Buddhist ought to help it. Ed.—B)

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER XI: ON DWELLING IN EASE.

(1) SELF-CONFIDENCE.

There are, brethren, these five things which produce self-confidence in the training. What five?

Herein, brethren, a brother is full of faith, is virtuous, is well versed, is strenuous and is endowed with wisdom. Whatsoever timidity, brethren, there be to one bereft of faith, there is no such timidity to one with faith. Therefore this is a thing that produces self-confidence in the training. Whatsoever timidity, brethren, there be to a sinful one, there is no such timidity to a virtuous person. Therefore this is a thing that produces self-confidence, in the training. Whatsoever timidity, brethren, there be to an ignorant person, there is no such timidity to a well-versed person. Therefore this is a thing that produces self-confidence in the training. Whatsoever timidity, brethren, there be to a sluggish person, there is no such timidity to a strenuous one. Therefore, this is a thing that produces self-confidence in the training. Whatsoever timidity, brethren, there be to a foolish person, there is no such timidity to one of wisdom. Therefore this is a thing that produces self-confidence, in the training.

Verily, brethren, there are these five things which produce self-confidence in the training.

(2) UNLAWFUL RESORTS.

Endowed with five things, brethren, a brother becomes distrustful and suspected and becomes unsteady even as a sinful brother. With what five?

Herein, brethren, a brother is one who resorts for alms to either a harlot's house, to a widow's house, to a stout girl's house, to a eunuch's house or to a nun's house.

Verily, brethren, endowed with these five things, a brother becomes distrustful and suspected and becomes unsteady as a sinful brother.

(3) POWERFUL ROBBER.*

Brethren, endowed with five qualities a great robber breaks into a house, removes plunder, surrounds a house and lies in ambush. With what fire?

Herein, brethren, a great robber resorts to a dangerous place, inhabits a jungle, has powerful allies, gives freely, and lives alone. How then, brethren, does a great robber inhabit a dangerous place?

Herein, brethren, a great robber resorts to either an islet in a river or a dangerous rock. Verily, brethren, thus does a great robber inhabit a dangerous place. How then, brethren, does a great robber inhabit a jungle?

Herein, brethren, a great robber inhabits either a thicket, a forest, a cave, or a very dense jungle. Verily, brethren, thus does a great robber inhabit a jungle. How then, brethren, is a great robber dependent on powerful allies?

Herein, brethren, a great robber is supported either by kings or royal ministers. To him this (thought) occurs. 'Now, if any one will say anything to me, these kings or royal ministers will proclaim my defence.' Verily, brethren, thus is a great robber dependant on the powerful. How then, brethren, is a great robber liberal?

Herein, brethren, a great robber has great wealth and resources. To him this (thought) occurs: 'Now if any one will

* C. F. A. III p 176.

tell me anything, from this wealth I shall treat him.' Verily, brethren thus is a great robber liberal. How then, brethren, does a great robber live alone? Herein, brethren, a great robber alone commits robberies. What is the reason therefor? "May my secret plans not reach outside." Verily, brethren, thus does a great robber live alone. Verily, brethren, endowed with these five qualities a great robber breaks into a house, removes plunder, surrounds a house, and lies in ambush.

Likewise, brethren, endowed with five things a sinful brother beareth himself about a lifeless uprooted thing, becomes blameworthy, is censured by the wise, and stores up much demerit. With what five?

Herein, brethren, a sinful brother inhabits dangerous places, inhabits jungles, is dependant on powerful persons, liberal and living alone.

Herein, brethren, a sinful brother is endowed with wrongful bodily action, is endowed with wrongful actions by word and is endowed with wrongful action by thought. Verily, brethren, thus does a sinful brother inhabit dangerous places. How then, brethren, does a brother inhabit jungles?

Herein, brethren, a sinful brother indulges in false views and is endowed with (the extreme) heretical ideas. Verily, brethren, thus does a sinful brother inhabit jungles. How then, brethren, is a brother dependant on the powerful?

Herein, brethren, a sinful brother is dependant on king or on the king's ministers. He then thinks: "Now if any one accuses me of any fault, these kings or king's ministers will advocate my defence." Then if any one makes any accusation, these kings or king's ministers do say things in defence. Verily, brethren, thus does a sinful brother become dependant upon the powerful. How then, brethren, is a brother a liberal giver?

Herein, brethren, a sinful brother receives robes, alms food, dwellings and medical requisites for the feeble and the sick. He then thinks: "Now if any one makes any complain against me I shall hush him up by means of these gifts. Then

if any one makes any accusation, he makes friends with him by means of those gifts. Verily, brethren, thus does a sinful brother become a liberal giver. How then, brethren, does a sinful brother become one who lives alone?

Herein, brethren, a sinful brother takes up his residence alone in the border districts. He there resorts to families and receives gain. Verily, brethren, thus does a sinful brother become one who lives alone. Verily, brethren, endowed with these five things a sinful brother beareth himself about a lifeless uprooted thing, becomes blame worthy, is censured by the wise and stores up much demerit.

(4) THE EXQUISITE RECLUSE.

Brethren, endowed with five things a brother becomes amongst recluses the exquisite recluse. With what five?

Herein, brethren, a brother being oft invited enjoys many robes and few uninvited. Being oft invited he enjoys much alms food and but little uninvited. Being oft invited he enjoys bed and lodging, and few if uninvited. Being oft invited he enjoys a good store of medical requisites and supports for the sick and the feeble, and but little if uninvited. If he dwell in the company of some holy ones, many of their deeds of body please him but only a few do not please. They do many actions by word and thought that please him, but only a few that do not please. They make many presents of offerings which are pleasing and only a few that are not pleasing.

Whatsoever feelings there be, whether arising from bile, phlegm, wind or a combination of these, or due to change of season, being attacked by adversities, due to another's agency, or a result of Karma these do not arise unto him in plenty and he is free from illness.

He has gained the four pleasure giving ecstasies easily and without difficulty, and having destroyed the intoxicants, is without the intoxicants, emancipated in heart and emancipated in intellect, and himself in this very life having realised the supreme faculties, dwells in the attainment thereof.

Verily, brethren, a brother endowed with these five things becomes amongst recluses the exquisite recluse.

Verily, brethren, if one should rightly describe it, among recluses it is myself whom he would call the absolutely happy recluse. Brethren, if one should rightly describe it among recluses he would call myself the exquisite recluse, in as much as I use many robes being oft invited.....(Repeat the same as above set forth).

(5) DWELLING IN EASE (a).

There are, brethren, these five ways of dwelling in ease. What five?

Herein, brethren, a brother performs kindly action by body towards co-mates in the holy life either openly or in secret. Likewise a brother performs kindly action by word or by thoughts towards co-mates in the holy life either openly or in secret. Whatsoever virtuous conduct there be, unbroken and unblemished, consistently practised, flawless, making man free, commended by the wise and conducing to rapt concentration ; endowed with such virtuous conduct he dwells amongst the co-mates in the holy life either openly or in secret. Whatsoever Aryan insight leads him who practises the supreme extinction of sorrow, endowed with such insight he dwells among the co-mates in the holy life either openly or in secret.

Verily, brethren, there are these five ways of dwelling in ease.

(6) DWELLING IN EASE (b).

On one occasion the Exalted One was staying at Kosambi in the Ghosita Park. Now then the Venerable Ananda came into the presence of the Exalted One. Drawing near he bowed to the Exalted One and took a seat at one side. So seated at one side the venerable Ananda said thus to the Exalted One : In what respect, Lord, does a brother living in the Order†

† P. T. S. Ed. : gives *bhikkhu-sangho*, but Ceylon text *Bhikkhu Sanghe* which is certainly the better reading; the former has no sense, and does not fit in with the Content.

dwells in ease? Because Ananda, a brother is himself of good conduct he does not on account of his superior virtue disparage† others. Therefore indeed Ananda, a brother living in the order dwells in ease. Is there Lord, any other way in which a brother living in the order dwells in ease? There is Ananda, the Exalted One replied. Because, Ananda, a brother is himself of good conduct he does not on account of his superior virtue disparage others ; he is mindful* as regards his own duties but not as regards others. Therefore Ananda, a brother living in the order dwells in ease. "Is there, Lord, any other way in which a brother living in the order dwells in ease?" There is, Ananda, the Exalted One replied : because, Ananda, a brother is himself of good conduct he does not on account of his superior virtue disparage others ; he is mindful of his own duties but not as regards others, and he is unknown§ to fame but not on that account worried. Therefore, Ananda, a brother living in the order dwells in ease." Is there, Lord, any other way in which a brother living in the order dwells in ease? "There is, Ananda, the Exalted One replied." Because, Ananda a brother is himself of good conduct he does not on account of his superior virtue disparage others ; he is mindful of his own duties but not as regards those of others, he is unknown to fame and is not on that account worried, and also without effort, easily and comfortably he takes pleasure in the four ecstatic meditations, which are dependent upon clear consciousness and result in happiness in this world. Therefore, indeed Ananda, a brother living in the Order dwells in ease.' Is there Lord, any other way in which a brother living in the Order dwells in ease?' 'There is, Ananda,' replied the Exalted One : 'Because Ananda, a brother is himself of good conduct (and so forth up to.....in this world), and by eliminating the intoxi-

† *Sampavattam* is from *vadati* not *vattati*.

* *Katākaṭam jñānanavasena*—Knowing what should be done and should not be done, i.e., "to mind one's business."

§ *Apaññāta*—from *paññāyati pajānāti* to know.

cants a brother dwells here in this life having attained that emancipation of heart, which is free from the intoxicants and the fruition of insight, having fully realised (the same) with clear vision. Therefore, Ananda a brother living in the order dwells in ease.'

Verily, Ananda, I do not declare any way of dwelling in ease other than these, which is higher or more excellent.

(7) WORSHIPFUL BROTHER (a)..

Brethren, a brother endowed with these five things is worthy of offerings, hospitality, gifts, respectful salutation as unto the supreme field of merit to the world. With what five?

Herein, brethren, a brother is endowed with virtuous conduct, is endowed with self-concentration, is endowed with insight, is endowed with emancipation and is endowed with the knowledge of emancipation.

Verily, brethren, a brother endowed with these five things is worthy of offerings and so forth.

(8) WORSHIPFUL BROTHER (b).

Brethren, a brother endowed with these five things is worthy of offerings and so forth. What five?

Herein, brethren, a brother is endowed with the group of virtuous conduct of an adept, is endowed with the group of self-concentration of an adept and so forth as above.

Verily, brethren, a brother endowed with these five things is worthy of offerings and so forth.

(9) HUMANITARIAN BROTHER.

Brethren, a brother endowed with five things shows universal love* With what five?

Herein, brethren, a brother is of virtuous conduct, dwells in the observance of the *Patimokkha* rules, observes good manners and right behaviour, fears even venial offences and having taken the precepts practises them. He is well versed,

* *Catuddiso*—literally, 'Comprising the four directions.' Comy. *Appatihata Cāro*—'inoffensive.'

with good memory well stored, in that Norm which is lovely in the beginning, lovely in its progress and lovely in its consummation, both in its spirit and in the letter, fulfilled in its entirety, and which declares the perfect life of purity. He is well versed in such Norm, has memorised and learnt it by rote, pondered over and seen it with the clear eye of insight. He is content with any robe, alms-food, dwellings, seats and beds, and medical requisites for the sick and supports for the feeble. Without effort, but easily and comfortably he takes pleasure in the four Jhanas which are dependent upon clear consciousness and which result in happiness in this world, and lastly by eliminating the intoxicants he dwells here in this life having attained that emancipation of heart, which is free from the intoxicants, and the fruition of insight having fully realised the same with clear vision.

Verily, brethren, endowed with these five things a brother shows universal love.

(10) FOREST-DWELLING.

Brethren, endowed with five things a brother is fit to resort to lonely dwellings in forest jungles. With what five?

Herein, brethren, a brother is of virtuous conduct (and so forth up to *practises them*). He is well versed (and so forth up to *clear eye of insight*). He abides strenuous and so forth up to steadfast, energetic and not freed from the yoke of virtuous conditions ; without effort but easily and comfortably he takes pleasure in the four jhanas, which are dependent upon clear consciousness and which result in happiness in this world ; and lastly by eliminating the intoxicants he dwells here in this life having attained that emancipation of heart which is free from the intoxicants, and the fruition of insight having fully realised the same with clear vision.

Verily, brethren, endowed with these five things, a brother is fit to resort to lonely dwellings in forest-jungles.

Chapter XI : On dwelling in Ease ends.

A. D. JAYASUNDARA.

IS THE DOCTRINE OF THE BUDDHA SCIENCE ?

BY DR. GEORGE GRIMM.

WHAT IS SCIENCE ?

By science is understood a *system* of items of knowledge won by reflection from experience. It is frequently said that science must be an end in itself, thus, that it ought not to be a means to further ends. Even Schopenhauer has expressed such an opinion. None the less, it is correct only with considerable reservations. On the contrary, every science has arisen from practice, and has for its last and highest end, the correct determining of men's action, thus, the actual realisation of the aims of men by making it possible for them to glance into the future, and so helping them to determine that future. "To know in order to foresee," says Comte. "We *can* as much as we *know*," says Bacon.

This goal will be attained by the endless multiplicity of the phenomena perceived through the senses being subsumed under a few comparative, abstract concepts, in order thus to obtain the easiest possible outlook over the totality of the phenomena involved, and just thereby, to be able to settle its relationship in particular cases. Accordingly, the aim of science is not increased certainty but the facilitation of knowledge ; and a science, formally, is all the more perfect, the fewer the abstract concepts into which it is able entirely to summarise its own particular domain, thus, the more sub-ordination, and the less co-ordination, prevails in it.

That science ought not to be a means to further ends is true only in this sense that the man of science, in the gaining of such knowledge as may be obtained in the pursuit of his science, ought not to seek any other end save the establishing of the objective truth. This seems self-evident, yet in fact it is as rare as it is to meet a man of genius, since, to be a genius,

at bottom means nothing else but to be able to look at something in a purely objective manner, entirely uninfluenced by one's own views, or by one's own inclinations, according to which one would like a thing to be thus and not otherwise. "Hence so much prejudgment in sects and in religion. An adopted hypothesis endows us with lynx eyes for everything that confirms it, and makes us blind to all that stands in contradiction to it. What goes against our party.....our wishes we often simply cannot grasp and comprehend, while it stands clear and plain to every one else. On the other hand, what is favourable to them catches our eye at once, even in the distance. What the heart revolts against, the head refuses to admit. To many an error we hold fast all our life long and take the greatest care never to test its foundations, simply because of the fear, of which we are ourselves unconscious, that possibly we may discover that so long and so often we have believed and maintained what was false. Thus every day our intellect is befooled and corrupted by the juggleries of our inclinations..... Obvious also is this, namely, what it is that stands opposed to all new root views in the sciences, and all refutations of sanctioned errors. For, not easily will a man see into the correctness of that which convicts him of unbelievable lack of thought."

And so, in all domains in which as yet no generally recognised, incontrovertible results have been attained, there is a great deal of pseudo-science which *decrees* what is to be true and what false, and indeed, all the more passionately and angrily, the less really objective it is. In contrast to this, these words hold good of genuine science: It is like water which does not wax angry, does not revolt and resist whether in it one washes what is clean, washes what is fouled with foeces and urine, washes what is smeared with slime and pus, washes what is stained with blood. Genuine science reckons equally with every possibility, so long as it is not yet demonstrated impossible. It has no interest in favouring one possibility more than another. It only wants to know how something *actually* is.

THE DOCTRINE OF THE BUDDHA, A SYSTEM.

Every science is above all a *system* of items of knowledge, i.e., it has as its object a complex of phenomena which, in harmony with certain defined points of view, it translates for abstract knowledge into a relationship of concepts. Just because this is so, there stands at the summit of every science a concept through which is thought *the* part, out of the totality of all things, of which it promises a perfect knowledge in *abstracto*. This concept, as the expression of the special object of the science indicates its *problem*. Thus, one can establish a system of physics or chemistry by so *classifying* the totality of natural facts which we are accustomed to subsume exactly under the concepts of physics and chemistry, that there results from it, in harmony with uniform points of view, an easily surveyable, uniform conspectus of the whole, for practical application. In doing so, this conspectus is all the more perfect and complete, the more adequately it reflects the interaction of the natural phenomena concerned, as this is carried out in actuality. There are also systems of *philosophy*. These try to trace back to its ultimate root that totality of all knowable phenomena whatsoever which we sum up under the concept, world,—precisely in which summation consists the specific philosophical point of view,—and thus through the laying bare of the *basis* of the world, obtain a uniform conspectus of the latter.

Does the Doctrine of the Buddha constitute a *system* of items of knowledge in the sense just dealt with? The Buddha also, to begin with, proceeded from purely practical considerations. He wanted to be free from suffering, indeed, *completely* free from suffering, thus, to that highest degree that he should no longer be exposed to *any kind* of unpleasant sensation, also to no such unpleasant sensation as old age and sickness bring in their train. Indeed, he was so, beyond all parallel, daring, as to seek to escape for ever the sensation of dying, to say nothing of the fact that he did not wish to see

himself exposed to the possibility of a sensation of sorrow, of care, or even only one of the faintest, feeblest longings of an unsatisfied will, thus, of ennui. The Buddha also sought to know, exclusively with the object of shaping his future. Altogether far from him was knowledge as an end in itself. What is the use of knowledge as an end in itself when at every instant it again disappears in that sea of suffering wherein we are all submerged? His problem, thus, was suffering. He solved it as follows:—

The ultimate, most comprehensive criterion of all suffering is *transiency*. Whatever for me in any manner disappears, that, just because it disappears for me, will bring me suffering, a suffering which will be all the greater, the greater was my enjoyment of the now disappearing object. Here it is a matter of entire indifference *when* the loss of the loved object sets in. Whether I lose my body through its death to-morrow or after the lapse of countless millions of years, at that moment when the disappearing of my body begins, there supervenes suffering over this disappearance, which suffering, then, alone will be real, even in face of a practically endless previous period during which I have had that body in my possession. Hence the criterion for suffering is the non-persisting, the non-changeless, the non-eternal, which meaning is borne by the Buddha commonly translated “transient,” namely, the word *aniccā*.

2, Hence the Buddha has found the means, first of all, to determine the *extent* of suffering, thus, that domain out of which at all costs he had to make his way in order to be free from suffering. And now it was a question, by means of this criterion to outline exactly the boundaries of this domain, in other words, to determine what in life, and thereby, what of this life itself, is perduring and what not perduring. With this there arose before him the further, mightier task of resolving the phenomenon of life itself into its single components and penetrating into these components as regards their mutual relationships, more especially the mystery of consciousness

which still to-day has to be ranked among the insoluble riddles of the world, at least in so far as it yet has to be cleared up, in flawless demonstration, whether it is subject to the causal nexus or itself first makes the latter possible ; thus, whether this consciousness does not, at least, endure. This task also, the Buddha carried through in an incomparable manner, never equalled either before or since : "Through sight—that is to say, through the activity of the eye directed towards seeing—and forms, arises sight-consciousness ; the conjunction of the three yields contact. Through the hearing and sounds arises auditory consciousness ; the conjunction of the three yields contact. Through the smell and odours arises olfactory consciousness ; the conjunction of the three yields contact. Through the taste and objects of taste arises gustatory consciousness ; the conjunction of the three yields contact. Through thinking and ideas arises thought-consciousness ; the conjunction of the three yields contact. Through contact arises sensation. What one senses, one perceives. What one perceives, one thinks. What one thinks, one distinguishes. What one distinguishes, thereby conditioned, in turn reaches one in the form of perception of the phenomenal world (*papañca*).¹

According to this the mental or psychical phenomena of sensation, perception and thinking are the constant result of the sixfold activity of the senses and their objects, as well as of an independent element primarily produced through them, and called consciousness. This element of consciousness is bound up with the organs of sense and thereby with the corporeal organism, as is light with the candle. Thereby also, of course, are bound to this corporeal organism its sequent phenomena, sensation, perception and thinking, on which account the latter, on their part, in their relation to the corporeal organism, are compared to the radiance that is shed forth from the light of the candle. Hence it is that every act of becoming conscious

¹ Compare the chapter "Personality" in "The Doctrine of the Buddha."

in the form of sensation, perception and thinking, ever and again, at every moment, is conditioned by the vegetative and sensitive functions of the corporeal organism, thus, through the *organic processes*, through these as its cause. In these organic processes— *Saṅkhārā*—are disclosed the energies which yield the phenomenon of life in its widest extension, including consciousness. All life, therefore, at bottom, is nothing more than a bundle of organic processes. These processes are nothing more than a chain of pulses of action upon appropriated matter, which at each moment is ever and again begun anew. Each such pulse of action, like our heart-beats, has scarcely arisen before it again disappears in order to give place to a new one. We might also say: The innumerable individual lives with which the universe is filled are just so many life-streams. These streams, upon the birth of the individual being, enter within our field of vision, and again disappear with his death. The bed of each stream is the individual organism in its passage from birth to death; the unbroken, continuous chain of organic processes represents the flowing water; the sensations and preceptions, however, are the lapping wavelets thrown up by this water, and not seldom roused by the force of the will to crashing billows whipped to the roaring of the hurricane: all this in such restless mutation, such ceaseless change, that of these life-streams also one might say with Heraklitos: "We step into a given stream, but never step out of that given stream again. Nay, we might say that Kratylos was right when he tried to outdo Heraklitos with his own contention that one could not step into the *same* stream even *once*; and, driven into a corner, at last dared venture to say nothing more, but merely wagged his finger.

According to this, then, there is absolutely nothing in life, nay, also nothing *of* life, that is enduring. Scarcely arisen, already with iron necessity it hastens towards its decline and final dissolution, which latter, whether early or late, inevitably *must* come. This is the distinguishing characteristic of every single object, whether living or dead, with which during our

life we come into contact through one of our senses, in particular, of every object that we love, nay, in passionate craving seek to hold fast at any price. This, however, is also the distinguishing characteristic of the entire total of the components of our own life itself, inclusive of consciousness. These also are subject to a ceaseless change which issues at death in their total annihilation. And should there be higher forms of life, even such as might be of the most rarified and exalted nature, their entire existence contained in mental seeing, in pure thought, none the less, such knowing or consciousness is possible only as the consequence of organic processes which, on their side again, presuppose matter in which they are consummated, even if this matter should be refined away into the form of radiations, or of ether. *Every* material form, however, some time or other, must fall in pieces.

With this recognition that all life, in whatsoever form it may be, in consequence of its inner nature is transient and painful, his problem of a completely pain-free condition assumed for the Buddha a positively desperate aspect. For thereby it had taken the form as to whether a completely life-free and thereby also an absolutely non-material condition were possible for us. And now, that he did not shrink back appalled before his problem even in *this* guise, but just as quietly and soberly pondered this new possibility to which his thinking had led him, demonstrates the high level of his objective, thus, of his purely scientific, thinking. In order to apprehend this we need only call to mind the position which our "scientific" intellects take up towards such a mere possibility as a state free from life, which yet has nothing to do with annihilation. Either they are quite unable to grasp the problem as such through always linking up with the concept of a state free from life something borrowed from life, such as perdurance in time ; or else, without further ado, they empty the vials of their scorn over every one who dares seriously to discuss the possibility of such a state, prompted thereto by the belief that on the other side of *all* that pertains to life, thus, on the further side of all sensation,

all perception, all thinking, and on the further side of the organic processes through which all this is generated, and beyond matter in which these organic processes run their course, there opens up only the abyss of absolute nothingness. How petty they are in their scientific thinking, these "scientific" intellects! To be sure, any kind of life, without some kind of materiality is inconceivable—that has been plainly declared here also—certainly along with *all* life-phenomena, and therefore, along with all that is material, all that is knowable also ceases, inasmuch as all knowledge is limited to the material objects of the six senses, which includes the equally material thoughts, and certainly it might be that beyond the knowable yawns the gulf of absolute nothingness. *But*, equally well it might also be that our power of knowing, with its *material* organs of sense, is, as such, unadapted to span the boundaries of the possible, especially of a possible non-material, so that thus for an actual objective thinking, thus, for *genuine* scientific thinking, *never* and under no circumstances can it be laid down that the concepts *unknowable* and *absolute nothing* coincide; but rather, always and under all circumstances, at least *the possibility* of a something lying outside of all knowledge, thus, of a transcendental, remains open,—a possibility which, *as such*, thus, as mere *possibility*, is already demonstrated by the fact that so many philosophers, and these not by any means the least among them—to say nothing of the theology of all times and lands—have occupied themselves so much with this transcendental, and ever and again do occupy themselves with it. More than the granting of this mere *possibility*, is, to begin with, not at all required. And every *genuine* scientific mind, thus, every one to whom it is not a question of defending his own hitherto-held views at all costs, but simply of the establishment, at all costs, of the objective truth, even if thereby the whole of his past life's labours should be proven to be one huge error, will grant that possibility all the more readily that thereby he obtains the opportunity of learning to know and evaluate the grounds that are advanced for the

actuality of that possibility, the which actuality after all is the one sole thing upon everything turns. Only such a genuinely scientific mind will come to an imparatial, and thereby to a genuine scientific testing of the solution of the problem of the Buddha who himself would never have arrived even at a formulation, let alone a solution, of his problem, if he too had remained caught in the prejudices of his day according to which it was also held self-evident that life, even though a life of a purely spiritual nature, is *essential* to man.

(*To be continued*).

THE BUDDHIST "WESAK" FESTIVAL

By

A. C. MARCH (Editor of "Buddhism in England.")

*Broadcast from London on Thursday, 27th May, 1926,
at 7-40 p.m.*

On the Full-Moon Day in the month of May, Buddhists all over the world commemorate the Birth, Enlightenment and Passing Away of the Founder of their Religion, He whom they reverence as the Master of Wisdom and Compassion, the Lord Buddha.

For two thousand five hundred years this WESAK Festival has been celebrated.

What is the secret of this wonderful continuity of veneration, and what its significance?

It is a far cry from London in the year 1926 to the banks of the Ganges some 2500 years ago, yet our Aryan ancestors then, in those far-off days, pondered over the same great problems which perplex us to-day, the mysteries of existence, the secrets of Life and of Death.

So in India of that time, when religion had degenerated into a formula of soul-less incantations and degraded sacri-

ficial orgies, even as before and since, the hour of need produced the Man.

Heralded by a line of Reformers, whose kingly thought is enshrined in the Philosophical Upanishads of ancient India. GAUTAMA BUDDHA was the son of a reigning King. Reared in the midst of luxury and refinement, from which the stern facts of life were excluded, he appeared to possess all that the heart of man could desire, but gates of gold could not keep the Prince from his high destiny. The efforts of the King, his father, to set his mind on earthly domination and power, were of no avail. The will to *know* removed the barriers set in his path, and the facts of life in all their stark reality lay bare before his eyes: everywhere suffering, impermanence, disease and death.

His heart yearned to find some explanation of its mysteries; some release from its everlasting round of sorrow; some place of permanent peace, if such could be found. Realising that amidst the luxury and pomp of the Court this might not be, he renounced home and kingdom and wandered forth, clothed as a beggar, penniless, alone, to find the secret of life, the cause of suffering, and how that cause might be removed.

For six long years he sought truth at the feet of all the great teachers of his day, but none could bestow that wisdom which he sought. Then came the realisation that each must find truth *for* himself and *in* himself. That in man's innate divinity lies the secret of his pilgrimage and goal. And so, seated at the foot of the Bodhi tree in deepest meditation, he penetrated through the veils of illusion that blind our human eyes, and achieved that timeless Wisdom that his fellow men had sought in vain.

Then came the GREAT TEMPTATION. Who would be able to realise the Truth he had attained? But the world was waiting for the secret that would set men free: there were those who were ready for the vision of Truth, for the revelation of Freedom which he alone could make, and so the Great

Decision was made. For forty-five years the Enlightened One travelled across the length and breadth of Northern India, teaching the Law by which, if men so desired, they might be free from life's unrest ; by which they might attain the abiding Peace of the Real.

"Listen," he would say, "and if you cannot agree with me, go your way. *I* have placed the Truth before you, but it is for *you* to make it your own." "I teach you what I have discovered, the Way to the Great Peace, but *you* must tread the Way. Not even a Buddha can save you from yourself and the consequences of your actions. Work out your own salvation with diligence."

And so the feet of India were once more set on the Path of spirituality, and its missionaries went forth East and West spreading the Gospel of the Unity of Life, which has been the Light of Asia for two milleniums and a half.

What is this Teaching? It is no new Law. Always there has been this teaching in the world, although often distorted almost beyond recognition, and often unseen because the eyes of men have been blinded by egoism. But from time to time, as the need has grown acute, one of these Enlightened Ones, or Buddhas, has re-proclaimed the message to a world weary of groping in the darkness.

And this Teaching, so simple in its formal expression, yet so profound in its implications, is that of the spiritual solidarity of humanity.

Humanity, says Buddhism, is a unit, and in so far as it does not express or manifest this innate unity, so long it is imperfect, unhealthy, diseased.

So long as each individual works and strives for his own benefit ; so long as he identifies himself with his body, with his feelings and with his mind, which separate him from his fellow-men, instead of realising his innate oneness with all, so long is he working against the evolutionary trend, so long is there unrest, sorrow, illusion.

The same rule applies, of course, to communities as to

individuals ; small or large they must work in the interests of the greater community of which they form part.

Separateness is known, in Buddhism, as the GREAT HERESY ; the great illusion which produces sorrow, dissatisfaction, unrest. Whereas altruism, the expression of Unity, is ever productive of happiness and peace.

What a lesson is here for the world today, were it only ready to appreciate this message, and to act upon it.

Then we come to another essential doctrine as simple and as significant as the one I have detailed. The doctrine of Universal Causation.

The West is familiar with the Law of Cause and Effect in the physical world, where scientific investigation has been able to demonstrate its truth, but so materialistic is the West that it is unable to realise the operation of this same law in the super-physical realms where investigation along normal lines cannot be carried on. To the Buddhist this Law is Universal, prevailing in the realms of the desires and of the mind, as it does in the realm of the physical or material. The same inviolable Law decrees that like shall produce like ; that effect follows cause, and that cause must precede effect, in the *moral* world as in the *material* world. Let us think for a moment what this assertion signifies.

It means that the character of each man is self-created ; that as he thinks and acts, so he is. It means that none can escape from the result of his thinking and acting, whether that thinking and acting be good or evil. For every thought and act the appropriate result must follow, there is no escaping its effects. Through the gateway of death, and back again through the gateway of life ; life after life your deeds follow you, for you are the embodiment of your thoughts and deeds.

The Law is just and inviolable ; so long as you think and act for self, for that illusory self which the blindness of egoism creates, so long will you have misery and unhappiness to bear. Here we have the great secret of the optimism of Buddhism, and the happy disposition of its followers. They know they

may rely absolutely upon the Good Law. It will give them exactly what they have earned ; it knows no favouritism and it makes no error. As an expression of Unity, it ever works against separateness, ever towards righteousness and perfection, and in so far as each individual works with it he is widening his horizon of love and compassion which ultimately must embrace all that lives. The goal is therefore the complete realisation of the fundamental unity of life, and with that realisation comes that perfect peace which passeth the understanding of the intellect, which transcends all forms of separation, and experiences the unity of the real amidst the diversity of the transitory.

For his perfect life and his perfect teaching, then, is the Buddha revered. Five hundred million lips daily repeat the Buddhist declaration of Faith ; but the true Buddhist is not he who repeats a formula of faith, but he who understands the fundamentals of the Doctrine and attempts to live them in his daily life. It is not a creed to be accepted on faith, but a scheme of moral self-culture to be lived.

From the Buddhists of Great Britain assembled in London to-night I bring GREETINGS to their fellow Buddhists all over the World.

GREETINGS to the Buddhists of Ceylon, stronghold of the ancient faith.

To the Buddhists of India, land of its birth.

To the Buddhists of Burma and Siam.

GREETINGS to our Brothers of the Mahāyāna in the Far East, in Hawaii and the Islands of the Pacific Seas.

To the Buddhists of America in their thousands, and to all those in Great Britain who cannot be with us to-night.

GREETINGS : A Joyful WESAK, and the Blessing of Peace.

PEACE TO ALL BEINGS.

SOME ANCIENT INDIAN KINGS

BY DR. BIMALA CHURN LAW, PH.D., M.A., B.L.

The following pages attempt at giving us interesting information regarding the life and career of some kings of Ancient India. The materials collected here from Pāli books throw a flood of new light on the social, religious and political aspects of the period in which these kings lived and worked.

BIMBISARA.

Bimbisāra,¹ according to the *Sumangalavilāsini*, a commentary on the *Dīgha Nikāya*, was so named because his appearance was like that of gold (*bimbi*-golden). He was also called *Seniya* because he had a large army (*Mahatiyā Senāya Samannāgatā*). The *Mahāvamsa*² states that Bimbisāra was anointed king by his own father when he was only 15 years old. A mention is made of *Bhātiya* as the name of the father (*Dipavamsa* 3,52) who was defeated by *Brahmadatta*, king of *Anga*. But this defeat was, later on, avenged by Bimbisāra. The *Mahāvagga* (S. B. E., XVII, p. 1) offers a reasonable evidence to prove that the kingdom of *Anga* came under Bimbisāra's sway. The *Sonadanda Suttanta* of the *Dīgha Nikāya* while mentioning the bestowal of *Campā*, the capital of *Anga*, as a royal fief on the *Brahmana* *Sonadanda*, indubitably proves that *Anga* was annexed by Bimbisāra. The annexation of *Anga* was indeed a turning point in the history of *Magadha*. It marked "the first step taken by the kingdom of *Magadha* in its advance to greatness and the position of supremacy which it attained in the following century, so that Bimbisāra may be

¹ The Tibetan *Dulva* says that Bimbisāra was so called because he was the son of *Bimbi*, Queen of King *Mahāpadma* of *Rājagṛha* (*Rockhill*, *Life of the Buddha*, p. 16).

² *Geiger's Translation* p. 12.

regarded as the real founder of the Magadhan imperial power."¹ The Mahāvagga of the Vinaya Pitaka (II. p. 1), tells us that Bimbisāra was the lord of 80,000 townships, the overseers of which used to meet in an assembly held by the king. Bimbisāra strengthened his position by matrimonial alliances with the two neighbouring states, *viz.*, Videha and Vaisālī. He took one consort from the royal family of Kosala and another from the influential Licchavi clan at Vaisālī.² A third queen of Bimbisāra as mentioned in the Therīgāthā commentary (p. 131), was Khemā, daughter of the King of Madda in the Punjab. The Mahāvagga says that Bimbisāra had 500 wives (VIII. i. 15). The Jātakas³ tell us that Bimbisāra married Mahākosala's daughter, Kosaladevi who was given by her father a village of Kasi yielding a revenue of a hundred thousand for perfumeries used in baths. Thus it is reasonable to hold that these diplomatic marriage relations were of great political importance for the history of Magadha. They paved the way for the expansion of Magadha and enabled Bimbisāra to add a part of Kāsi to his dominions.

Seniya Bimbisāra was a righteous man and righteous king (Dhammika dhammarājā, Dīgha Nikāya, I, p. 86). He was benign to priests and laymen, to town-folk and country-folk alike (Ibid, II. p. 202). He had the rare power of understanding the character of men by their voice. Once the king heard the voice of an ill-clad man named Kumbhaghosaka who earned his livelihood by working for hire and remarked that he must be a rich man. But the royal servants ascertained from the man that he was poor. Whenever the king saw the man, he remarked that the man was wealthy but the royal servants learnt from the man himself that he was poor. One day a maid-servant told the king that she would find out the

¹ V A Smith, Early History of India, p. 33.

² For a detailed critical account of Bimbisāra's marriage with a Licchavi girl and the parentage of the mother of Ajātasatru, see my "Some Ksatriya Tribes of Ancient India," Ch. I. § VI. pp. 106-107 & Ch. III. p. 136.

³ Nos. 239, 283 & 492

mystery. Accordingly with her daughter she went to Kumbhaghosaka's house and by employing tricks she succeeded in causing Kumbhaghosaka to part with a few pieces of the buried treasure which ultimately came to the hand of the king. Bimbisāra summoned Kumbhaghosaka and caused him to tell the king that he had 40 crores of wealth which his father had kept buried underground. The king then had this buried treasure brought to his royal court by carts and bestowed high honour upon Kumbhaghosaka. The king appointed him to the post of treasurer and gave his daughter in marriage to Kumbhaghosaka (Dhammapada Commentary, Vol. I., p. 232 fall).

GAUTAMA BUDDHA AND BIMBISARA.

The account of Bimbisāra's conversion as given in the commentary on the Tirokudda-Sutta in the Khuddakapāṭha reveals the fact that Buddhism conveys the idea of salvation from preta life by the giving of offerings to bhikkhus. This Buddhist idea brought about a change which was injurious to the brahmins inasmuch as people began to make offerings to the bhikkhus and the brahmins could no longer get their dues which they enjoyed until Hinduism was partly overshadowed by Buddhism.¹ We read in the Paramatthajotikā on the Khuddakapāṭha that certain pretas finding their confreres to attain salvation from the spirit life due to the offering of gifts to bhikkhus by their relatives, appeared before Kassapa Buddha and enquired when they would be relieved of the preta life. Kassapa Buddha prophesied that they would be released of the preta life on the offering of gift for their sake to the bhikkhus by one of their relatives who would be reigning in the time of Gautama Buddha

¹ The Petavatthu and its commentary also furnish us with an account of the spread of Buddhism and its influence over Brahmanism in the time of the Buddha. Brahmins as well as non-brahmins began to give offerings to the bhikkhus for the sake of their dead relatives in the expectation of enabling them to obtain freedom from the spirit life

as a king named Bimbisāra. These pretas awaited the advent of Gautama Buddha. In course of time Gautama Buddha came of the noble Sākya family. In his youth, he renounced the world and turning from door to door he gradually came to Rājagriha and one day on his begging round in the city he was seen by certain royal officers who informed the king of the arrival of an ascetic of charming deportment. The king sent for the ascetic who declined to come to the king. Thereupon the king himself came to the ascetic, was pleased to see his deportment and having learnt that he was a prince of the noble Sākya family and son of Suddhodana, his father's friend, he tried to induce him to give up the ascetic life and to accept half of his kingdom. Gautama refused the offer and told the king that he had renounced all for the sake of attaining Supreme Enlightenment. The king then had the promise from Gautama that the latter would see the king just after his attainment of bodhi. A few years after Gautama attained Sambodhi and about six months after his attainment of Buddhahood he entered Rājagaha. The king being informed of the arrival of Gautama Buddha left the palace with 1,20,000 Brahman householders to receive the Buddha. The Buddha delivered a sermon. King Bimbisāra and the Brahmins listened to the Buddha's teachings and then and there they attained the first stage of sanctification. The king invited the Buddha to take food in the palace the following day and came back to the palace and made every arrangement for delicious food and drink. The next morning the king informed the Buddha that everything was ready for him. The Buddha and his disciples came to the palace and were offered delicious food and drink by the king himself. Meanwhile the pretas in accordance with the prophecy of Kassapa Buddha, came to the spot (where the Buddha with his disciples was being fed) in the expectation that the offerings by the king would be given for their sake ; but the king in his anxiety to select a suitable place for the Buddha and his disciples forgot to mention "Idam me ñātinam hotu, sukhitā hontu ñātayo" (Let the merit of this

offering be beneficial to my deceased relatives and let them be happy). The pretas were disappointed and made a troublesome sound round the palace at night. The king was frightened and the following morning he came to the Buddha who told him that he should not be afraid and that the sound was caused by his deceased relatives who were disappointed for not having received the merit of the royal offerings which, they were told by Kassapa Buddha, would relieve them of their preta life. The Buddha advised the king to make another offering for their deceased relatives. The king did so. The pretas were relieved of their preta life and received heavenly enjoyments. Thereafter the king selected Veluvana pleasure garden as the most suitable residence for the Buddha and the bhikkhus. He offered the Veluvana to the Buddha who accepted it. (Commentary on the Tirakudda Sutta of the Khuddakapāṭha). Bimbisāra had a deep regard for the Buddha who was five years older than the king.¹ Along with his children, wives, people and courtiers, he put his faith in the Samana Gautama ("Samanam Khalu bho Gotamam rājā Māgadho Seniyo Bimbisāro saputto sabhario saporiso sāmaccopānehi saranam gato"²). He became a stern adherent of the Buddhist faith and staunch follower of the Buddha. Once the Buddha while staying at Rājagaha intended to visit Vaisāli. The king caused the ground from Rājagaha to the Ganges, a distance of five leagues to be made smooth and a rest house to be constructed at the end of each league. He caused flowers of the five colours to be spread knee-deep, and flags and banners and standards to be set up, he caused two white parasols, a lower and a higher to be held over the head of the Exalted One ; likewise he caused a white parasol to be held over the head of each monk. Along with his retinue he honoured the Teacher with flowers and perfumes and lodged him for one night in each rest house, giving rich offerings to him. In five days he conducted the Blessed One to the bank

¹ Dīpavamsa, III., verse 59.

² Dīgha Nikāya, I., p. 116.

of the Ganges and got the Buddha boarded on a boat well adorned (Dhammapada Commentary, Vol. III, p. 439).

Bimbisāra had many sons of whom we get the names of five in literature, namely, Kunika Ajātasattu, Abhaya,¹ Vimala-Kondañña,² Vehalla and Silavat,³ but he was not at all happy in his old age. He passed his last days in deep misery. He was so very unlucky that he had to lose his life at the hand of his son Ajātasattu begotten on the Kosalan princess. He had, we are assured by some of the Buddhist writers, a premonition that his end would be brought about by his own son, but out of affection he could not take any step to avert this evil. Buddhaghosa in his commentary on the Digha Nikāya has conjured up a myth to explain the conduct of the parricidal prince. He avers that Ajātasattu was even before his birth an enemy of his father, King Bimbisāra. The circumstances that preceded Ajātasattu's birth and augured the impending evil, were appalling. When the would-be parricide was in his mother's womb, the queen, it is said, felt a craving for sipping blood from the right arm of the king. She, however, dared not speak out her inhuman desire. Worried by this, she looked pale and emaciated. The king asked her the cause of her getting weak. At last she spoke out and the king then sent for his surgeon who drew blood out of his right arm for the queen. The blood was diluted with water and the queen was asked to drink up the horrible potion. The soothsayers, however, warned that the child would be an enemy to the king and would kill him in consequence of the queen's drinking the king's blood. The queen horrified at the prospect, tried to effect miscarriage but she was prevented by the king who urged that such a sinful act would be abhorred by the people

¹ For an account of the birth of Abhaya, son of Bimbisāra by a Licchavi woman, vide my work, "Some Ksatriya Tribes of Ancient India, Ch. I. § VI. pp. 108, 110. The son of Bimbisāra by Ambapālī a courtesan of Vaisālī is called Vimala-Kondañña in Pāli literature and not Abhaya.

² Psalms of the Sisters, p. 20; Psalms of the Brethren, p. 65.

³ Psalms of the Brethren, p. 269.

of Jambudīpa, in fact voluntary abortion was against all national tradition of India. The queen again, it is said, thought of destroying the child at the time of delivery. The attendants took away the child as soon as it was born. When the child had grown up, he was presented before the queen whose maternal affection towards the lad got the upperhand and she could no longer think of killing the lad. In due course the king made him his viceregent. Not long days passed when the prophecy of the soothsayers was fulfilled. Ajātasatru deposed his father and kept him confined in a room which was very hot and full of smoke and none else was allowed to enter into that room except Ajātasatru's mother who used to take some food for the unfortunate king but she was afterwards prevented from doing so. In spite of this she used to bring food for Bimbisāra concealing it in several parts of her body but she was found out and was ordered not to enter the room with any kind of food. Thenceforth she used to enter the king's apartment with her body besmeared with a mixture of honey, butter, ghee, and oil. Bimbisāra got some sustenance by licking her body. This too was detected by the ever vigilant Ajātasatru and she was forbidden to enter the room and asked to see the king from outside. The queen now reminded Bimbisāra that it was she who had requested him to kill Ajātasatru while in the womb. She further told him that it was the last occasion on which she would be permitted to meet him and she begged his pardon and took leave. Bimbisāra was now prevented from taking any food but he was still alive and the commentator informs us that the inhuman practices of Ajātasatru increased in their barbarity. Bimbisāra, it is said, was meditating on the fruition of the path and was walking up and down and his appearance became very bright. Ajātasatru was informed of this and he ordered that his walking up and down must be stopped and ordered his barber to go and cut the feet of his father and put salt and oil thereupon and then to heat them on the fire of Khadira charcoal. The barber went to Bimbisāra who thought that his son had realised his

folly and had become kind to him. The barber when asked by the king about his mission, intimated to him the order of king Ajātasatru. The barber carried out, we are told, the ghastly operations required by the royal order. Bimbisāra breathed his last with the words, "Buddha, Dhamma and Saṃgha." (Sumaṅgalavilāsini, pt. I. pp. 134-137). The Vinaya Pitaka gives a short account of an attempt made by Ajātasatru to kill his father with a dagger. Persuaded by Devadatta, the recalcitrant brother of the Buddha, Ajātasatru entered with violence at an unusual hour the king's chamber with a dagger fastened on his thigh to kill his father, but the ministers who were in attendance in the private chamber saw that and seized him. On searching his person they found a dagger and asked him the reason of his running apace with a dagger to the royal chamber. The prince told the ministers that he was going to kill his father. The matter was brought to the notice of the king who asked his son the reason of his being ready to take away the life of his father. The prince said that he had coveted the throne. The king then handed over the kingdom to prince Ajātasatru (Vinaya Texts, III, pp. 241-243). The concluding portion of the Sāmaññaphala Suttanta says that Ajātasatru deprived his father of his life (pitaram jivitā voropesi, pp. 85-86). The details may or may not be true but the fact that Bimbisāra was put to death by Ajātasatru is an historical truth, the tradition is so very strong and persistent with regard to this matter. According to the Ceylonese chroniclers, this event took place eight years before the death of Buddha, at the time when Bimbisāra had been on the throne for fifty-two years (Dipavamsa III, 56-60 ; Mahāvamsa) II, 29, 30).

(To be continued).

Not nakedness, nor matted hair, nor filth,
Nor fasting long, nor lying on the ground,
Not dust and dirt, no squatting on the heels,
Can clean the mortal that is full of doubt.

DHAMMAPADA.

NOTES AND NEWS

TAXILA.

Taxila or as it was known in the Buddhist period Takkhasila or Taxala nuwera as it is called in the Sinhalese books goes back to immemorial antiquity. It is mentioned in the Mahabharata and in the Buddhist Jataka tales. Being in the direct trade route to the North Western countries of Asia it became in very early times a flourishing capital, but in the Buddhist scriptures Taxila is most famous as a centre of learning, and the Tamra Nala (copper stream) which waters this valley was, as great a source of inspiration as the Peirian Spring of Ancient Greek culture. There are no records of the pre-Buddhist Taxila; the Buddhist books mention a king of Taxila who became a Buddhist and the Jatakas speak of an Indian prince who became a king of Taxila. An Aramaic inscription was discovered by Sir John Marshall which probably dates from the 5th century B. C. and he is of opinion that Taxila was included in one of the Early Persian Satraphies-under Darius. When Alexander invaded India in 326 B. C. Taxila was a powerful city whose king Omphis swore allegiance to him. Soon afterwards Chandra Gupta conquered Taxila, and his son Bindusara Asoka acted as his Viceroy. After Asoka's death the Bactrian Greeks reconquered Taxila and held it for about 100 years. Menander or Milinda was one of these kings. The Greeks in their turn were driven out by the Saka or Parthian kings who flourished till the 1st century A. D. They were in their turn driven out by the Kushans of whom Kanishka is famous as the patron of Mahayana Buddhism in the 2nd century A. D. The Kushan dynasty existed till nearly the 5th century when the white Huns appeared in the North West of India and destroyed not only the Kushan power, but proceeding Eastwards gave a death blow to the great Gupta Dynasty.

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“THE TURNING OF THE WHEEL OF THE LAW.”

On Saturday the 24th June, Maha Bodhi Society celebrated the sacred festival of the “Dharmachakrapravartana.” The full moon day that fell on the 24th has a great significance to Buddhists as it was the day on which the Tathāgata, after attaining Enlightenment at Buddhagaya, arrived at Isipatana and “set rolling the wheel of the Law.” Having discovered the Noble Eightfold Path which leads to perfect happiness the Blessed One desired to unfold this grand truth to his former preceptor. But he found that he had died long ago, and realising the services rendered to him by the five ascetics who were his disciples, but who left him when he gave up austerities, decided to go and teach them the truths he had discovered. It is said that these five ascetics when they saw the Blessed One approaching from a distance, determined not even to show common courtesy ; but no sooner had the Buddha come near them when they were forced by his irresistible personality to rise and pay their obeisance. The Tathāgata preached the Sutta known as Dhammacakkhapavattana Sutta and they immediately became his disciples and later on attained Arhatship. Thus was the foundation of the Kingdom of Righteousness laid for the first time at Mrigadawa; and ever since then the wheel of the Dhamma has been rolling from clime to clime carrying Buddha’s message of peace and good will. From that sacred place the Blessed sent forth his missionaries saying, “Go, Ye O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim O Bhikkhus, the Doctrine glorious, preach ye a life of holiness perfect and pure.” True to their Master those Arhats went forth in all directions and within a short time the whole of the then known world embraced Buddhism.

This sacred day has a great message and a special significance to the Bhikkhu Sangha who are charged with the dissemination of the Dhamma. It bids them go forth once

again as their predecessors did to spread the Dhamma in countries where it is yet unknown. The world is sick with strifes and contentions and is waiting for a message of peace and concord. Will the Sangha rise to the occasion and do its duty?

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SITE OF THE PROPOSED VIHARA AT SARNATH.

Thanks to the conciliatory attitude of the Archæological Department and the tact and resourcefulness of Dr. C. A. Hewavitarne a very satisfactory arrangement has been arrived at between the Government of India and the Maha Bodhi Society with regard to the site of the Mulagandhakuti Vihara. As stated in our last issue Dr. Hewavitarne accompanied by Mr. Devapriya Walisingha, acting Secy. of the Maha Bodhi Society proceeded to Sarnath where a conference was held between the Government representative Rai Bahadur Daya Ram Sahni, Dy. Director General of Archæology, Dr. C. A. Hewavitarne and Mr. Devapriya Walisingha. The Commissioner of Benares and the Collector were also present during part of the conference. As a result of the conference the following agreement was arrived at viz. (1) That the proposed Vihara will be erected on the raised ground to the east of the segment shaped area belonging to the Maha Bodhi Society at a distance of about 600 ft. due east of the base of Dhamek stupa. (2) That the central line of the new Vihara would as far as practicable be central with the centre line of the Dhamek stupa. (3) That the area around the new Vihara will be laid out by the Archæological Department at its own expense in the form of a park which will be planted with trees, especially sacred to the Buddhist such as Pipal, Nagkesar, Banyan, Sal, etc., the design and the lay out of the entire park being left to the discretion of the Director General of Archaeology in India. (4) That the actual site of the new Vihara will be made over by the Government of India to the Maha Bodhi Society free of charge. (5) That the main entrance

of the Vihara would be from the south, but that a decent approach will be provided from the new Vihara to the Dhamek Stupa on the west side also. (6) That the sum of Rs. 10,000 sanctioned by the Government of India be paid over to the Maha Bodhi Society. (7) That any reasonable cost as may be realised by the sale of materials used in the foundation work should be made over to the Archaeological Department.

We have no doubt that this agreement will have the approval of the entire Buddhist public. We take this opportunity to thank the Government of India and the Archaeological Department for the sympathy they have shown to Buddhist sentiments. In respecting the feelings of the Buddhists the Government has acted in a most statesmanlike manner and the credit for the settlement is due to Sir John Marshall, Rai Bahadur Daya Ram Sahni, Mr. J. F. Blakiston and Dr. Hewavitane. We offer them also our sincere thanks on behalf of the Buddhists.

Now that a settlement has been arrived at with regard to the site of the Vihara it is the duty of the Buddhists to appreciate the Government's sympathy by helping the Maha Bodhi Society to realise the long cherished aim. Let every Buddhist who loves the holy land contribute his mite towards the building fund and partake of the great merit of restoring the holy spot to its former grandeur.

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RELIGIOUS DIVISION OF THE JAPANESE.

Mr. J. Shimomura, Director of the Religious Bureau of the Home Department, has recently published a statement regarding the spheres of Shintoism, Buddhism and Christianity in our country. He says among other things that the latest statistics made by the Home Department shows that there are at present about 48 million Buddhists, 17 million Shintoists and 210,000 Christians. From the above it will be seen that Japan is a Buddhist country, as about eighty to ninety per cent of its population are Buddhists. The accuracy of the statistics, how-

ever, is open to doubt, as there is in our country as yet no reliable organ for religious investigation. As a matter of fact, there are among Buddhists many persons, who though their families have, from the time of their fore fathers, been attached to some Buddhist church or other, and traditionally observe funerals and other services according to Buddhist rites, cannot be said to be Buddhists in the true sense of the word. The same may also be said to Shintoists. As for Christianity, it is different from Buddhism, or Shintoism, the statistics concerning it being nearly complete. This is especially the case in regard to Roman Catholicism, which has more than 100,000 adherants, who are very firm believers. *The Young East*, June, 1926.

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RACIAL PROBLEM SOLVED BY BUDDHA.

In the course of an article on "Solution of Racial Problem and Himalayan Civilization" in the June issue of the *Young East*, Mr. S. Yonemura writes:—"The racial problem of ancient India was once beautifully solved by the teaching of Buddha. Ancient India had four castes, which originated in four different occupations of the people and the resultant evils were growing worse, when Buddha appeared and taught that all people who embraced his faith were equals, the four castes disappearing just like the water of four streams turning into salt water after entering the sea. The position of followers of Buddha were determined by the order of their conversion." In fact, Buddha who taught equality of mankind, was the first champion fighting against racial discrimination and his teaching was the simplest and the best solvent of the knotty problem. As long as Buddhism flourished, India had no racial problem and was happy."

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CHAIRS ON BUDDHISM IN UNIVERSITIES.

Dr. R. Okada, Education Minister, has long been a strong supporter of Chairs of Buddhism in the Government and

private higher Educational institutions in our country. He rightly thinks that Buddhism had had a strong connection with the characteristics of the Japanese race, and has already established a chair on Buddhism each in the Imperial Universities of Tokyo and Kyoto. It is understood that Dr. Okada has a plan on foot to create similar chairs in the other Universities and colleges through out the country in the course of a few years. *The Young East*, June 1926.

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FREE PALI CLASS.

We are glad to state that no less than 50 persons have given their names to the above Pāli Class started in June last. This indicates that there is a growing demand for Pāli studies in Bengal. It is to be regretted that the daily attendance is far from being satisfactory though there are so many names in the roll. Out of a total of 50 only 8 or 10 attend the class regularly. We, however, trust that others will also make it a point to attend the class regularly and avail themselves of the opportunity offered to them to study the sacred language.

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OBTUARY

The cruel hand of death has been very busy during this year among the Buddhist workers both in India and outside. In our previous issues we had to record the deaths of Revd. Kripasarana Maha Thera, Mr. M. M. Ganguly and Mr. F. R. Senanayaka of Ceylon. It is now our malancholy duty to mention the death of U Hla, M.L.A. who worked so devotedly as Secretary of the Buddhagaya Committee for the restoration of the Buddhagaya Temple. U Hla was a comparatively young man with a brilliant future before him. Several months back we had the honour of receiving him at Calcutta on his way to Delhi to attend the winter session of the Assembly. Little did we then think that we shall have to mourn his death so soon.

His death is a distinct loss to the Buddhist cause. We offer our sincere condolence to the bereaved family.

We have also to record with deep sorrow the deaths of Rai Jatindra Nath Choudhury, a very useful member of the Maha Bodhi Society, Rai Satyendra Nath Sen Bahadur, Editor of the Indian Mirror and Babu Govinda Das, a profound scholar of Benares. All these had been great friends of the Anagarika from the time he began his work in India and the sad news must have been received by him with deep regret. We offer our heartfelt sympathy to all the bereaved families.

BUDDHA-GAYA

"Then, I, brethren, in my search for what is good, searching after the unsurpassed state of peace most excellent, while roaming about among the folk of Magadha, came to Uruvela, a suburb of the Captain of the Host. There I beheld a lovely spot, a pleasant forest grove and a river of clear water flowing by, easy of access and delightful, and hard by was a village where I could beg my food."

MAJJHIMA NIKAYA.

When you come together, O disciples, two things are to be observed—either religious converse or noble silence.

MAJJHIMA NIKAYA.

Even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions.

MAJJHIMA NIKAYA.

As when a dweller in some far-off land safe home returns at last,
Kin, friends, and lovers waiting to greet him stand :
So, when a man on earth good deeds hath done,
When he hath passed beyond,
All his good deeds, like kin, await that one.

DHAMMAPADA.

FINANCIAL

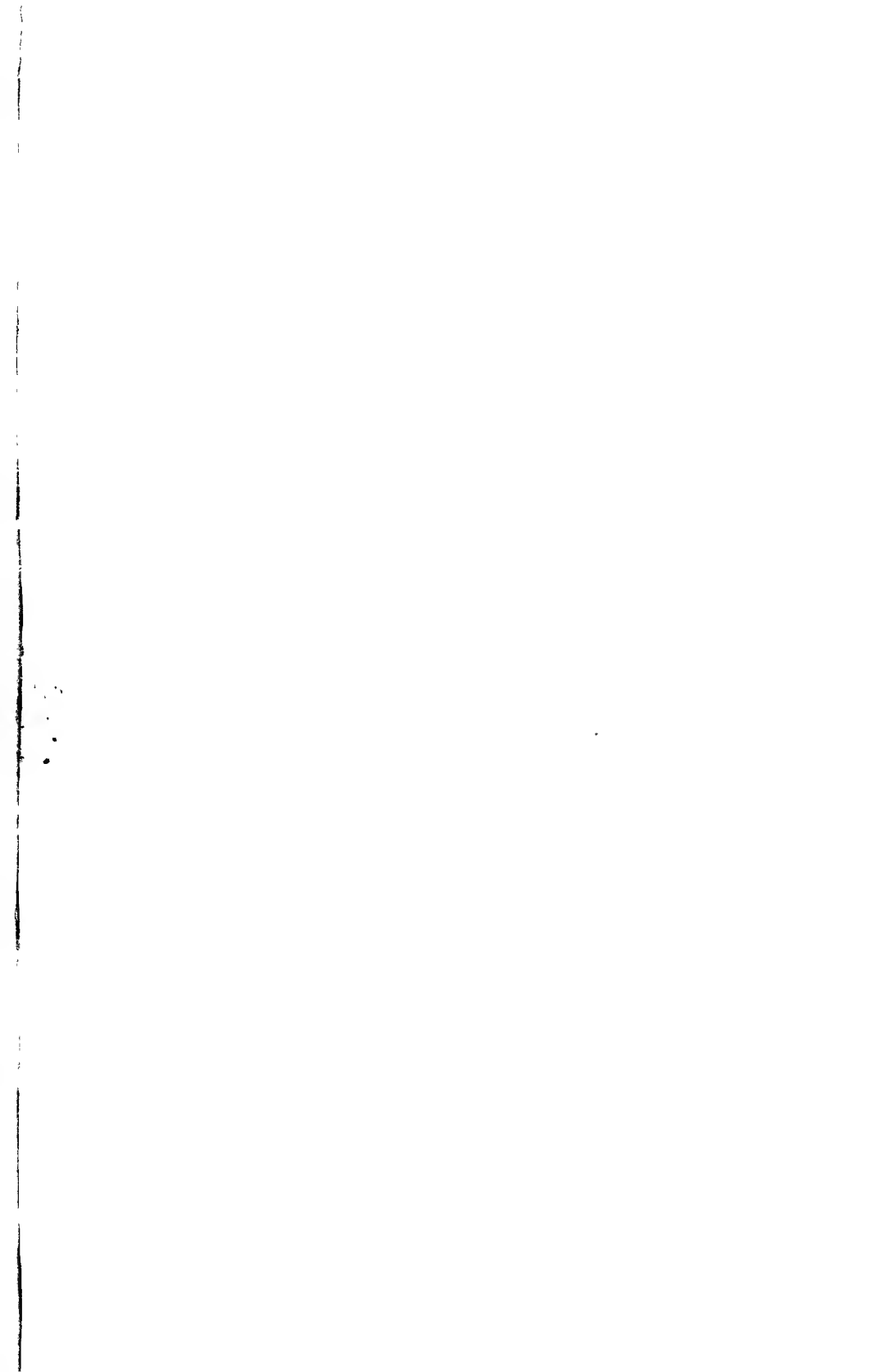
MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 41,757-11-1. Collected by U. Po Pe, K.S.M., A.T.M., Wakema, Burma :—

P. Po Pe, (Retired Deputy Commissioner), Rs. 200. U. Po Htikae, Land Owner, Rs. 100. U. Khin & Daw Hla, Paddy-Merchant, Rs. 50. Ko Maung Hman & Ma Kyin Kyin, Rs. 25. U. Ba Pe, Land Owner, Rs. 20. U. Khin, (Retired Sub-divisional Police Officer), Rs. 15. U. Tun Hlaing, Sub-Assistant Surgeon, Rs. 15. Daw Ein Nyein, Land Owner, Rs. 13. U. San Pe, Broker, Rs. 12. Ko Po Nyein, Trader, Rs. 11. Ma Ma Yeik, Land Owner, Rs. 10. U. Shwe Ohn, Land Owner, Rs. 10. U. Ne, Trader, Rs. 10. Daw Mya, Land Owner, Rs. 10. Mg Ba Thaug, Rice Merchant, Rs. 10. U. Sit Yin, General Merchant, Rs. 10. U. Tha Hla, Trader, Rs. 10. Daw Pwa Chit, Opium License, Rs. 5. U. Sein, Proprietor, Rs. 5. U. Ba, Pleader, Rs. 5. Ah Yee Myine, Land Owner, Rs. 5. Ma Thet Hline, Trader, Rs. 5. U. Po Shwe, Land Owner, Rs. 5. U. Htan Sein, General Merchant, Rs. 5. U. Kyaw Nya, Trader, Rs. 5. Ko Po Yin, School Manager, Rs. 5. Ko Shwe Gai, Assistant Teacher, Rs. 5. Ko Mg Chit, Gold Smith, Rs. 4. Daw May, Trader, Rs. 3. U. Lat, Petition Writer, Rs. 3. U. Nga, Land Owner, Rs. 3. Daw E. Mya, Land Owner, Rs. 3. Ma Hnin Ngwe, Trader, Rs. 3. Daw Thit, Paddy Broker, Rs. 3. Daw Thin, Trader Mandalay, Rs. 3. Ko Po Tun, Paddy Broker, Rs. 3. Ma Nun Key, Cultivator, Rs. 3. Ma Toke, Trader, Rs. 2-8. U. Po Htin, School Manager, Rs. 2. U. Hla Baw & Ma Mya, Land Owner, Rs. 2. Daw E. Mya, Land Owner, Rs. 2. Ma Shwe Thit, Cloth Merchant, Rs. 2. Ma Shwe May, Trader, Rs. 2. Ma Thet She, Trader, Rs. 2. Ma U. & Ma Hla, Trader, Rs. 2. Ma Nyin Mah, Trader, Rs. 2. Ma Thein Tin, Mistress, Rs. 2.

Ko Po Seik, Trader, Rs. 2. Mg Ba Han, Assistant Teacher, Rs. 2. Daw Hla May, Trader, Rs. 2. U. Ne & Daw Nyin Mah, Trader, Rs. 2. Ko Po Dine, Trader, Rs. 2. Mater U. & Nunsemaw, Cultivator, Rs. 2. Ko Tha Khin, Trader, Rs. 2. Ko San Hla Baw, Trader, Re. 1. Ma Nun Kyu, Trader, Re. 1. Mg Chit Than, Sanitary Inspector, Dadeya, Re. 1. Mg Po Kun, Paddy Broker, Re. 1. Mg. Ba Hline, Paddy Broker, Re. 1. U. Tha Lu, Trader, Re. 1. U. Po Thin, Boat Owner, Re. 1. Daw Yin, Trader, Re. 1. Mg Lu Daw, Rice Merchant, Re. 1. Mg Ba Thein, Tobacco Trader, Re. 1. U. Tha Kho, Trader, Re. 1. Saya U, Bramatsoya & Co., Re. 1. U. Thike Yon, Trader, Re. 1. U. San Shun, Paddy Broker, Re. 1. Ma Yone, Trader, Re. 1. Ma Thwe, Cloth Merchant, Re. 1. Ko Shwe Dine, Gold Merchant, Re. 1. Magalah, Trader, Re. 1. Ma Hla Glay, Trader, Re. 1. Ma May, Trader, Re. 1. Ma Phu, Cultivator, Re. 1. Mg Khin & Ma Pwa Thein, Trader, Re. 1. U. Nyo & Daw Nyin Mah, Broker, Re. 1. Ma Nyein, Trader, Re. 1. Ko Paw, Trader, Re. 1. Mg. Ba Thein, Rice Merchant, Re. 1. Ko Sein & Ma Pwa Than, Trader, Re. 1. Mg Toe, Trader, Re. 1. Ma Sein Bwin, Trader, Re. 1. Ma Shwe Mah, Trader, Re. 1. Daw Chone & Ma Kywe, Trader, Re. 1. Ma Pike, Land Owner, Rs. 2. Ko Kywet Kyaw, Contractor, Re. 1. Ko San Tun, Tin-Smith, Re. 1. Ma Shwe Hnit, Trader, Re. 1. Total Rs. 682-8-0. (Deduct Rs. 6-14-0 M. O. Comm.).

Rev. U. Kondañña Thera, in memory of his grand parents, parents, and Aunts, Dhammikaruna Taik, Seinban, Mandalay W. Rs. 50/- ; Dr. and Mrs. Christian F. Melbye, Rs. 3-5-3 ; S. N. Barua, Esq., Rs. 5. Mrs. Roslin Wirakoon, Gunaratna Walauwa, Nupe, Matara, Ceylon, Rs. 50. Grand total Rs. 42,541-10-.





Late Ko Hla, M.L.A. Secretary.
Buddha Gaya Committee,
Burma

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लायणं मज्जे कल्लायण
परियोसान कल्लायणं सायं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेय ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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LONDON BRANCH OF THE MAHA BODHI SOCIETY

The Maha Bodhi Society's London headquarters are located at the Foster House, 86 Madeley Road, Ealing W 5. In gratitude for the inestimable help given to the Maha Bodhi Society by Mrs. Mary Foster, the London headquarters shall be called the FOSTER HOUSE. The Anagarika Dharmapala will spend six months in the year in London and during the cold weather, from November to March he shall be in Ceylon and India. On 5th November next he is expected to leave London by the Japanese steamer for Ceylon.

Friends of Buddhism are requested to help the London Buddhist Mission by monetary gifts. There is a great future for the Dhamma in England. Thousands of Englishmen have no faith in the Semitic religion which originated in Arabia and it is the duty of Buddhists to spread the Aryan Dharma among the people of England. Mrs. Veram. Wickramasinha has been appointed Secretary *pro tem*.

IS THE DOCTRINE OF THE BUDDHA SCIENCE?

BY DR. GEORGE GRIMM.

(Continued from page 395 of the last issue.)

3. Above, the carrying over of the Buddha-problem of a completely pain-free state into the problem of a completely life-free, and thereby, non-material, state, was called a desperate affair. And in point of fact, how should an irreproachable demonstration of the actuality and accessibility of such a state be possible when all knowledge, as we have just shown, is confined to the phenomena of life, and in particular, to what is *material*? Let us run over the entire history of religions and of philosophy, and can we find even only one man who has forced his way through to a domain on the further side of *all* life which yet is not annihilation, in such fashion that his deductions have remained something more than mere speculations, than mere hypotheses, than vague conjectures? And truly, clarity at this extreme edge of knowledge, even to the keenest effort to know, is something so tremendously difficult, that only once, now and again only once in many millions of years in the course of the world's onward movement, is a brain produced which, here also, sees with perfect clearness, and just on that account, here also is able to impart clear knowledge to all who are capable of understanding. This is so true that such a giant among giant minds—precisely because of this, precisely because he was able to bring to us poor worms the message from the “changeless realm” from the “realm of deathlessness,” from the “place that is secure,”—is called an incomparable, supreme Buddha, one who has attained to the highest knowledge, and, as such a Perfect Buddha, only once in the course of countless millions of years appears in the world. Then, however, his message of salvation, despite its unexampled nature, appears so simple that every normal brain can lay hold of it, even that of a simple potter, such as was

Ghatikāra, also that of an uncultured female slave like Punnikā ; if only the brain is able to think in an entirely objective manner, and is not fettered, beyond possibility of escape, by opposing views. For truth is always simple, even as regards the highest problems, nay, the very highest problems of all.

If thus the fundamental difficulty resides in the *discovery* of the truth, this difficulty itself, more closely regarded, is a difficulty as to *the way* to be entered upon in the solution of the problem, or of *the method* to be followed regarding it. If one is on the right way, if one has the correct method, even a difficult problem within a short time will be mastered. And so also the Buddha without much difficulty could bring to a definite conclusion his tremendous problem of the possibility of a state free from life and thereby, completely non-material, only when, after year-long wanderings astray, he had found the right way, the correct method.

All those who hitherto had occupied themselves with the Buddha-problem, had tried to solve it upon the *direct* path, that is, had sought to master it by normal thinking in *positive* concepts. No one suspected that such a beginning, *in itself*, is impossible from the very outset. For the problem of a condition free from life, or non-material, is just the problem of the possibility of a condition which contains absolutely no single element of the phenomena of life or of matter, inasmuch as else, that is, so far as in anywise it concealed within itself anything belonging to life, it just would not be free from life, would not be non-material. The demonstration of such a condition, thus, can only succeed upon the *indirect path*, namely, upon the path on which one always tries to think *negatively*, that is, endeavours to ascertain as regards all the elements, one after another, of which life is compounded, whether they stand to us in any *essential* relation, or whether at bottom, taken all together, they rather have nothing to do with our true essence. Were the latter fully established, demonstrated with

such compelling logic, and thereby at the same time so penetrated in such a lucid manner, that we could actually seize with our hands *this* relationship of the components of life to ourselves, then the problem of a condition free from life, or non-material, would not merely be solved, but this life-free condition at the same time would be immediately experienced. Therewith at the same time would be bound up the insight that self-evidently one could never say about this condition what it is, but always only what it is *not*, inasmuch as every concept that alone is possible, and therewith, every word that alone is possible, is borrowed from the domain of life, which includes the domain of the material, so that thus a *positive* definition of the condition that is free from life and non-material, if there should be such a thing, must be all as impossible as it would be to give a negro who in all his life has never been out of his equatorial home with its hot climate prevailing equally the whole year round, a sufficiently clear definition of the snow that in winter covers the soil of northern lands. In the vocabulary of the negro there is no word, nay, there *can* be no word that could be applied to the definition of snow. And it is just this correct *negative* way that the Buddha has followed, and has followed right on to its very end. Therein lies the uniqueness of his *method*.

To be sure, this presumed that about all else he penetrated the components of life in their relationships to one another, nothing more then remaining for him to do but to determine also their relationship to himself. In the former task, as we have already seen, he succeeded in the most brilliant manner simply through his solution of the problem of transiency. The latter, the determination of the relationship of the components of life to our true essence, demanded the setting up of a reliable criterion, nay, in view of the fact that the fundamental question of the entire Buddha-problem was involved, of an *infallible* criterion as to *when* something is to be regarded as belonging to our essence and when not. And as a matter of fact, the Buddha's criterion for this is infallible, and at the same

time so clear, so obviously true, so surpassingly *self-evident*, that it is perhaps the most astounding thing in the whole history of man's endeavours after knowledge, that for the discovery of this key-truth a Buddha is needed, and that just because of this, it is only found now and again in the course of millions of years. At the same time it is precisely this circumstance which furnishes a striking proof how infinitely weak, how lamentably helpless is the normal capacity for knowledge, of the *totality* of beings in the world. The criterion in question, however, is as follows:—To my essence nothing can belong which I see arise and pass away, or in any way suffer change, whose moment of arising and of ending, including its moments of changing, I thus *observe*, nay, which I only cognise as coming about in the future ; and about which, after they have passed, I still continue to reflect ; or, expressed in positive form : nothing which does not present itself to me, at least during my present lifetime from the first to the last moment of cognition, as enduring, but rather presents itself as transient, can have anything to do with my essence.¹

Above it was said that it is the most striking proof of the lamentable condition of the capacity for knowledge, of human beings, that a *Buddha* should be required for the setting up of this criterion. This statement requires one correction. There is a still more striking proof of this lamentable condition, namely, the fact that there are human minds, yea, cultivated minds, highly cultivated minds indeed, which, even after it has already been discovered by a Buddha, even when it is brought before them as something already found, are unable to grasp this key-truth. Who will not here be reminded of the saying : "All the misery of man lays hold of me !"

4. One need only understand this criterion, only test by the same the complex of life-phenomena which yields the personality, and the problem is already solved ; the phenomenon of life along with the matter in which it runs its course, can-

¹ Compare "The Doctrine of the Buddha," p. 121 et seq., p. 510.

not possibly have anything to do with my essence. I indeed see myself drive along in the stream of life, but at the same time I see this whole life in all its component parts, body, consciousness, sensations, perceptions, and what in the widest sense we sum up together as motions of mind, as an unceasing becoming-otherwise. At every moment matter is expelled from my body and fresh matter assimilated ; one sensation, one perception sets free others ; the motions of the mind resemble a surging pillar of smoke which rolls itself unbroken into the sky, now shone upon by the sun, translucent, bright-gleaming ; now like some flock of swarthy birds, straining up into the night sky. In short : the whole consciousness with all its contents is a kaleidoscope, changing in all its parts from moment to moment ; and all this—and herein lies the wonderful thing, the great thing, the key to the solution of the world-riddle—all this I *observe*, all this I *look out upon*. This entire spectacle, at every moment during the whole of this life, *I* as child, *I* as youth, *I* as man, *I* as greybeard, ever and always *I*, ever and again can experience anew ; and *I* at every moment can see it ever and again dissolve itself like an insubstantial phantasmagoria, with the simultaneous consequence that I experience suffering over this dissolution, experience suffering over the threatening dissolution, experience suffering over the just happening dissolution, and experience suffering over the already long ago consummated dissolution : *I* lament over a life that already, long ago, is no longer. Only, I lament no more when I hear and understand the Buddha-message : All that does not at all belong to thee ; all that thou art not at all ; all that is not thy self. For how could that something have anything to do with *thee* over whose complete disappearance long ago *thou* still continuest to lament ? Hadst *thou* disappeared along with it, then *thou* couldst not now any longer lament over this disappearance !

If this holds good of every moment of my life, then, of course, it also holds good of its final moment ; it also holds good of the death-moment. It too I see approaching ; it also,

if only I have understood how to maintain the mental force necessary thereto, I can still *look out over*,—"In such an one, Rāhula, the last breaths are taken consciously, not unconsciously,"—inasmuch as in this case the consciousness is the last thing of all to be extinguished. Thus also in the very last moment of death, even with this consciousness I can establish of this consciousness itself: Also this belongs not to me; also this am I not; also this is not my self.¹

1 "This does not belong to me; this am I not; this is not myself," that is the great logion of the Buddha-doctrine, in which is contained its *kernel*. Its meaning is so clear that it positively cannot in any wise be expressed more clearly. On one side it announces the *actuality* of my real *I*, of my true essence; and on the other hand it asserts that that of which it holds good—and it holds good of *everything* in the world—is not this, my real *I*, my true essence. Suppose that a poll were taken of all the men who at this present time move about on the face of the earth carrying brain-substance in their heads, beginning with the cannibalistic South Sea islander and going on to the highest genius that at present burdens the earth's crust. The object of the poll is to determine in what sense each individual among them understands the words. "This does not belong to me; this am I not; this is not my self,"—whether in this sense: "This I do not *need*. Even if I did not have it, or even if I lost it again, this would not affect me at all in my true essence," or in this sense, that if this which does not belong to me, which I am *not*, is dissolved, then I myself am dissolved along with it, and thus myself annihilated along with it. Is it thinkable that even a single one of the voters would vote in favour of the latter alternative and against the former? Would not rather all, without exception *all*, vote in favour of the first alternative and against the second?

Just because this meaning of the great logion is self-evident, the Buddha never attempted to expound it further, but left it to produce its own effect all by itself. For him also its uttered meaning was as self-evident as the fundamental axioms of mathematics—for example, the axiom that a straight line is the shortest line between two points—which axioms are also absolutely incapable of any further elucidation.

Only incidentally has the Buddha *illustrated* the great logion, as, for example, in the following simile: "What think ye, monks? Suppose that in this Jeta Forest a man should come and gather together grass, twigs, leaves and branches, and burn them up, or do with them whatsoever else he listed; should you think: 'This man is gathering together and burning, or doing whatsoever else he lists *with us*'?"—"Nay indeed, Lord."—"And

5. The phenomenon of life is consummated in *matter*, has a corporeal organism for basis: "In me is this sensation arisen. It has arisen from a cause, not without a cause. Where lies this cause? It lies *in this body*,"—"the corporeal organism is the ground, the corporeal organism is the cause, that the consciousness group is able to appear." But how did I ever come to this organism if of it also holds good: It also belongs not to me; it also is not my self? The question seems very difficult, but in truth is very simple. My corporeal organism was not formed merely at my birth, but in truth at every moment is ever and again forming itself anew, so much so, indeed, that within every ten years or so, it is completely renewed, so that, if, for example, I am now fifty years of age, already I am carrying about my sixth body. But what is it that effects this constant upbuilding anew? The energies, the Sankhārā, that are acting in the body effect it; and they effect it after I have grasped beforehand the nutriment for this upbuilding, grasped it with hands, with teeth, with digestive organs. This *grasping* is thus the antecedent condition of the continual new upbuilding of the organism. Such a grasping, just on this account, was also naturally the antecedent condition of its *first* upbuilding: the fertilised material germ must be *grasped*, and also in the womb of my mother, the further nutriment prepared in her blood, must be *grasped*, laid hold of, so that the energies may shape the embryo out of it. This grasping, however, had the same cause as the grasping, the laying hold of the nutriment which also now every day I take into my body. Each fresh day, ever and again I lay hold of

why not?"—"These things, Lord, truly are *not* our I, nor do they belong to our I."—"Even so, ye monks, what is *not* yours, that surrender! Long will its surrender make for your happiness and wellbeing. And what is it that is not yours? Body, ye monks, is not yours; sensation is not yours; perception is not yours; the activities of the mind are not yours; consciousness is not yours. Give them up, one and all! Long will their giving up tend to your happiness and wellbeing!" (Compare also "The Doctrine of the Buddha," p. 161, note).

this nutriment anew because in me is installed the *wish*, the desire, the thirst to maintain for myself my bodily organism. Thus also I grasped the germ fertilised by my parents, because in me dwelt the wish, the thirst for an organism. Where there is no kind of wish, no kind of thirst for anything, there also nothing is *grasped*: that is a dictum which every one can prove true for himself at every moment. Thirst, craving for anything, on its side again, arises in me only when something presents itself to me as beautiful, and thereby *worthy* of being craved: and only because I find the world beautiful, will I at present support my organism through which alone, indeed, I stand in connexion with the world. Hence, also, the thirst, for the satisfaction of which I grasped the germ in my mother's womb, must have sprung out of a preceding perception of the world in which the latter had presented itself to me as beautiful, and therewith as *worthy* of being craved. Thus, already *before* my birth I must have had an organism, with the sense-organs of which, already at that time, I had perceived the world. This former organism, however, had arisen in the same manner as the present one, and so on back into the beginningless past, and so on, also, into the endless future before me. So long as in the moment of my present death I still shall have desire, thirst for the world, so long shall I ever and again lay hold of a new germ out of which thereupon, again a new organism will be formed. With this, however, the river of life, and with it, the sufferings of each individual being—which river we saw enter our field of vision with the birth of the being, and with his death, again disappear from this field—is in truth lost away back in a beginningless past, and under certain conditions, may rush from now onwards into an endless future, the present of any individual representing only a small segment of this huge stream of life which goes rolling on its way through the millions of years of the world-epoches, the extensions of both ends of the segment, thus, backwards and forwards, being concealed only from our gaze behind great, projecting mountain ranges.

6. A non-material condition, and thereby, one free from life, is in itself possible for us. More : we also know how it can be *realised*. As soon as we have lost every wish, every impulsion, every thirst, in death no grasping of new material in the shape of a fresh germ takes place, whereby, also, of course, all life is made impossible. This thirst for life, and therewith, for the possession of a body, however, is removed through the knowledge that every, even possible form of existence, thus, life in every shape and form, is for us a painful condition ; but the opposite condition of complete freedom from wishing and willing in general, is the state of inexpressible peace, and therewith, of highest bliss. This state of complete freedom from willing, thus, freedom from every wish for any kind of perception, nay, even for any kind of sensation, and therewith, for the possession of a body as the apparatus of perception, of course must be realised in this life, at latest in the moment of death. And it *is* realised if, as regards a death upon which for us no kind of rebirth any longer follows, in no manner whatever arises in us the thought : "Annihilated shall I be, Alas ! I shall be brought to nothing," but contrariwise, is present only the thought, no longer disturbed by any kind of agitation, any kind of doubt whatever : This step I now am taking is that of entry into "The Peaceful State," and the condition into which I now shall pass, that of the "delight of the ceasing of all the processes of life,"¹

7. Whoever has come so far as to penetrate this idea of the phenomena of life being inessential to him, for such an one naturally the totality of the processes of life, the corporeal as well as the mental, inclusive of thinking, are no longer expressions of his *essence*, in which, as in its predicates, this self is revealed, but he stands so estranged from the entire machinery of his personality (under which concept, here, all that is summed up which in us is in anywise connected with the phenomenon of life, thus, all within us that in general is know-

¹ Dhammapada, V. 381.

able) that in face of this personality, the bare thought of himself no longer arises within him though, on the other hand, he has completely under his control this entire machinery of life. He is able "consciously to let arise, consciously to let remain, consciously to let cease again" every single item of the phenomena of life, whereby he immediately experiences himself, in palpable, direct vividness, as independent of them. More closely regarded, his relationship to his personality and therewith to what we call life, or his relationship to the material condition in which he finds himself at the time, presents itself to him thus :—

Consciousness in the form of sensation, perception and thinking, is a *consequence* of vegetative and sensitive functions, their *product*. These functions—*Saṅkhārā*—more exactly, are forces or energies, which shape the grasped matter into vegetative and sensitive *organs*, and then *actuate* these organs. They stand towards us as so foreign to our essence that they seem entirely withdrawn from our influence. For example : not only are we powerless to influence at will the energies which actuate heart, lungs, kidneys, and so on, but we cannot even influence the energies which make their appearance in the sensitive functions. I can as little bring to a standstill the energy which keeps my ear in action and thereby generates sound for me, thus what we call hearing, as expel the energy which actuates the eye and thereby yields sight. A man whose eyelids were cut off must see continually, except in sleep, the advent of which latter again, however, is independent of his will. All these energies also go their way, in themselves, entirely below the threshold of consciousness, inasmuch as they generate the latter only as their *product*. I do not know what muscles come into activity when I walk, but I also do not know what nerves come into play, and in what manner this happens, when I see, hear, taste, smell, touch, and in particular, think. I only know—and here lies the point, from which proceeding, I control the world, yea, if I wish, can heave it off its hinges—that in spite of everything, I can influence these energies, in-

deed, in the last resort, right on to their complete mastery, yea, to their complete new creation or annihilation. This, however, comes about thus:—

Every energy that is at work in an organism serves for the satisfaction of a thirst, a wish. Yet, every such energy, in general, has no other end save the satisfaction of this wish. My legs serve for the satisfaction of a wish for a change of place ; my eyes for the satisfaction of the thirst to see ; my brain, the thirst to think. Every such energy, thus, in the course of the millions of years of our world-wandering, has only arisen for the satisfaction of such a thirst, and so also with the totality of the energies which constitute our organism. Because already since beginningless time we have a thirst for the phenomena of life, precisely those energies have developed which make life possible. And if within us a new thirst, a new wish should arise, which could only be satisfied by a new organ of our body, then, if only the pangs caused us by the crossing of this thirst in the shape of a painful sensation remain present long enough to our consciousness in the succession of our existences, just as surely would arise in our organism a new energy which would build up this organ, exactly as in the horse, in the course of its existence in the world, the mane and the tail have developed for its protection against the ever-repeated painful sensations caused it by the stings of insects on throat and back.

In like fashion also do the energies again *disappear*. Whoever no longer finds any pleasure in playing the piano, that is, one in whom it no longer excites pleasureable sensations, naturally will no longer play the piano, and as a consequence, little by little, again will lose his developed capacity for playing that instrument. And whosoever, in consequence of the continuous blows of fate, finds his present life so devoid of all comfort that *in truth*, and not merely in appearance, he loses all wish for further life, nay, that he feels within himself an irrepressible longing for a speedy death, in the absence of

a cause of illness from any other quarter, quite certainly will soon die, his life-energies simply dissolving.

Hence the arising of the life-energies, inclusive of their strengthening, in the last resort is conditioned by a certain kind of cognition, namely, the cognition which causes a certain condition to appear as desirable to us. As soon as this kind of cognition is present, immediately also there next springs up in us the thirst, the wish itself, for the realisation of this condition, and then, further, the energies spring forth that are adapted to bring about this domain in actual fact. The Buddha calls this kind of cognition which causes anything in the world to appear *worth* being craved, and thereby engenders energies, Ignorance. On the reverse side, *the abrogation* of the energies, and therewith naturally also their *change*, is conditioned by the opposite cognition that the state whose realisation the energies have hitherto served, is one that brings us suffering ; with the result that, if the *universal* cognition of the pain-producing nature of all possible forms of life were to set in, with the disappearance of the thirst for life in general, all life-energies also would dissolve and disappear for ever. The Buddha calls this latter cognition, knowledge. And with this we comprehend that fundamental axiom of the Buddha : "In dependence upon Ignorance arise the Sankhārā, in fact, the life-energies, the organic processes ; in dependence upon Knowledge they are dissolved."

At this point there is only one thing that must not be overlooked : the cognition in question, whether it lies in the direction of ignorance or of knowledge, is usually so weak that biological periods of time are necessary in order to produce the energies corresponding to it, as also to modify those opposed to it, or, as the case may be, wholly to annihilate them. Hence, a *hastened* modification of these energies would be possible only through a hastened intensification of the cognition lying at their root. And now, just at this point, the Buddha-path comes in. The Buddha says above all else : It is indeed impossible immediately to modify the vegetative energies, but

it is possible to bring the mental under one's control, and then, by means of these, thus, indirectly, also to obtain an influence over the former: "Man cannot get the body at once into his power; but mortal man can rule his mind." The influence of the mental, that is, of the energies that engender cognition, however, is limited in the beginning to the setting of them in a certain *direction*: "He guards sight, hearing.....thinking. He watches heedfully over thinking," so that it may proceed just in a certain direction. To be sure, *how* we do this, as already said, we do not know. But the main thing is *that we can*, just as well as we can place our fingers over the keyboard of a piano, and in this direction can make them supple, although here also, we do not know *how* we do it, that is, what are the particular muscles and nerves employed, and in what manner we set these in action. If, further, one exerts oneself continuously to think in a certain direction then in equal measure is strengthened the capacity to think in this new direction. At the same time—precisely through this practice—the thought-energy also increases in itself, and therewith also the cognitions which in consequence of this steadily increasing energy, are heaved up, or arise, out of the depths of the unconscious, become ever purer and deeper. This, however, also brings about *automatically* the hastened transformation, respectively the growth, of the corporeal energies in the direction of the goal pointed out by the new cognition, so that it is now understandable how we also, *in time*, indirectly, can influence the vegetative functions of our organism. It is exactly as the sunlight which we let into a room for the purpose of seeing, at the same time and in addition, influences also the physical and chemical forces which are acting in the materials of which the room is constructed: the stones become dry, the wood gets cracks in it, the carpets become faded, and so on.

And now, to be sure, it remains to determine *the mode* of the influx of the various cognitions upon the life-energies. It is, for example, not as simple as if one only needed to recog-

nise the beauty of a long life in order, just by doing so, to excite one's life-energies to the maintenance of a long life-process. It is also not as if every one to whom bodily beauty presents itself as a quite special good, would thereupon become beautiful. The actual state of affairs is rather thus: Whoever begets in himself the cognition that *all* life is inviolable to the degree that he also in point of fact protects all life of whatsoever kind, yea, embraces it with love, his own life-energies develop themselves in the direction of a long life; and whoever penetrates kindheartedness as such a treasure that he himself becomes kind of heart, in him the life-energies take the direction of forming a beautiful body. With this it becomes clear that the establishment of the connection between the cognition and the life-energies in the individual, stands out as a particular domain; and if the Buddha-teaching ought to be regarded as science, as a special science, in the same way that the influence of light upon particular bodies constitutes a special branch of physics. It is the doctrine of *action*, of *Karma*, thus, *Karma-ology*. This domain of Karma-ology is a very difficult domain in the same way that the establishment of the effects of light upon the various physical and chemical materials is not simple either. Indeed, Karma-ology in its details is so difficult that it too, as a whole, could be founded only by a Buddha. It is set forth at length in the "Doctrine of the Buddha," page 231 *et seq.*, where special attention should be given to the note on page 246 as furnishing a guide.

This, in its main outlines, is the Doctrine of the Buddha. One only needs glance over it in order to see, without anything further, that it presents in perfect fashion what we are accustomed to call a *system* of items of knowledge. It has for object that complex of phenomena which are pain-producing for us. Thereby it is just as soon evident, that all possible phenomena are pain-producing for us, so that, just on this account, we saw the *object* of the Buddha-problem coincide with the object of philosophy, namely, with the whole world. From this philosophy, however, it is again distinguished by the

fact that it regards the phenomena which we sum up under the concept, world, not from the *philosophical* point of view, which point of view is directed to the ultimate common root of all that exists, but precisely from the quite specific point of view peculiar to the Buddha-doctrine alone, namely, from the point of view of suffering, according to its nature, its arising, and its cessation. Simply by this it is differentiated also in fundamental fashion from all other systems of knowledge, even if, for the rest, these deal ever so amply with the subsidiary objects of the Buddha-doctrine, as, for example, is the case with psychology. "The ascetic Gotama, brothers, investigates the objects of sense from the very foundation, and we also investigate the objects of sense from the very foundation. The ascetic Gotama investigates the corporeal from the very foundation, and we also investigate the corporeal from the very foundation. The ascetic Gotama investigates the sensations from the very foundation, and we also investigate the sensations from the very foundation. What kind of line of demarcation, brothers, what peculiarity, what difference, then, exists between the ascetic Gotama and us?' Upon such words as these, monks, it ought to be answered to the ascetics of other schools: 'What, brothers, is joy in sense-objects, what the wretchedness of sense-objects, what the overcoming of sense-objects? What is joy in the corporeal, what the wretchedness of the corporeal, what the overcoming of the corporeal? What is joy in the sensations, what the wretchedness of the sensations, what the overcoming of the sensations?' Thus questioned, ye monks, those ascetics of other schools would not find a satisfactory answer, but would be put to great confusion. And why? Because this, ye monks for them is a foreign domain. None see I in the world.....who by a settlement of these questions could win the mind, saving only a Perfect One, or a disciple of a Perfect One, or those who have learned from them."¹

¹ The Buddha-doctrine is the religion of reason or of analysis (*Vibhajja-vāda*), that is to say, we must analyse our own personality, and along with

Thereby, the arrangement of the system is not only the most lucid possible, inasmuch as the unique and ever-recurring standard of classification is just the nature, the arising, and the destruction of suffering, as well as the way to this destruction; but the system is also of the greatest conceivable compactness. In the whole of the extraordinarily rich Canon which contains the expositions of the Buddha, not a sentence will be found which oversteps even by a hairs breadth the boundary lines marked out by the Buddha-problem, and which does not range itself, without anything further, under one of the four just given points of view from which the Buddha has linked together his system. The Buddha, never under any circumstances, was unfaithful to his own standard of envisionment; and during all the forty-five years of his teaching activity, never for a moment lost sight of it. And this again is something quite unique, which no second has imitated, and through which he at the same time, in his own person, has offered a shining example of how his system, if only once it is *really* grasped, takes captive and fills the whole mind, satisfies the whole man in heart and head, from top to bottom. And so it comes about that in the Buddha-doctrine one may not hope to find any kind of explanation as to specific philosophical problems, thus, nothing about the nature of the world in itself, or what at bottom is the same thing, about the ultimate root of the world, and along with that, and in particular, nothing about the nature of matter, nothing about the relationship in itself of this world

it the entire world in which we are placed. We must not, however, analyse *other religions and beliefs*. About these the disciple of the Buddha gives himself no concern at all. "Honoured Gotama, have all those ascetics and brahmins, the well-known heads of schools such as Purana Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakuddha Kaccāyana, Sanjaya Belatthiputta, and Nigantha Nāthaputta, each and all won to insight, as they themselves claim, or have they, each and all, not won to insight? Or have some of them so won, but some not?"—"Let be this question, Subhadda! We will lay aside this question. The Doctrine will I lay before you. Listen, and give good heed to what I shall say." (Digha, 16, 5, 26).

to our own essence and, precisely on this account, also nothing as to the question why for us anything in general should be at all, or rather, why it not yet is for ever nothing ; also, we find in it nothing about the relationship of individual beings to one another, and therewith, nothing about the ultimate root of the moral and anti-moral potentialities, thus, about love of self and love of neighbour, torment of self and torment of neighbour. All these for the Buddha are absolutely idle problems which have simply nothing at all to do with his system. He only wants to make us happy, as happy as he was able to make himself, that is he wants to make us also, for ever and absolutely, and therewith, literally unspeakably, happy. But what does an unspeakably happy man, on the whole, still need to *know*? To say nothing of the fact that those problems in general are not at all knowable, as follows to superfluity, as immediate consequence, from the Buddha-doctrine, just on this account they issue in "a lane, a den, a ravine of views," which only leads ever deeper and deeper into suffering. Whoever, therefore, seeks a solution of such questions in the system of the Buddha, has not yet grasped this system upon its formal side, and resembles a man who imagines he will find an explanation of mathematical problems in—a handbook for mountain-climbers.

(To be continued).

SOME ANCIENT INDIAN KINGS

BY

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(Continued from page 407 of the last issue.)

AJATASATRU.

Ajātasatru, according to the Sumangalavilāsini, the commentary on the Digha Nikāya, was an enemy to king Bimbisāra

while yet in his mother's womb. (Ajātasatru literally means an enemy unborn). Ajātasatru while in the womb desired to suck the blood of the right arm of king Bimbisāra. From this fact it was inferred that he was so called because he was an enemy of the king before his birth (Ajātasatru). While Ajātasatru was a prince, Devadatta intended to win over the prince to his side and to lower the Blessed One in the estimation of the people. With this end in view he "folded up his sleeping mat, and set out, fully bowled and robed, for Rājagaha; and in due course he arrived at Rājagaha. Then he laid aside his own form, and took upon himself the form of a child clad in a girdle of snakes, and appeared on the lap of prince Ajātasatru." The prince got frightened and was alarmed. Then the figure spoke out that it was Devadatta. The prince asked Devadatta to appear in his own form. Devadatta laid aside the form of the child, appeared there before the prince with his inner and outer robes on, and with his bowl in his hand. The miracle pleased the prince so much that he became a devout follower of Devadatta. One day Devadatta said to prince Ajātasatru. "In former days, prince, people were long-lived but now the span of their life is short. It is quite possible, therefore, that you may die while a prince. So kill your father and become the Rājā." (Vinaya Texts. III. p. 241 cf. Dhammapada Commy. pp. 139-140). Ajātasatru succeeded in occupying the throne after killing his father. The first thing that Ajātasatru did just after ascending the throne was to fulfil his desire while a prince to take the great palace of the treasurer Jotika which he saw with his father King Bimbisāra from the lowest to the topmost storey. The palace was entirely made of seven precious minerals which illumined it so much that there was hardly any use of the light of a lamp or the light of fire. The unique beauty of the palace pleased the prince so much that he thought lightly of his father for dwelling in a house of wood and resolved then and there to be a possessor of this jewelled palace in the near future (Dhammapada Commy., Vol. IV, p. 211 foll). To achieve his object Ajātasatru

marched with his retinue. The jewelled walls of Jotika's palace reflected Ajātasatru and his retinue. But Ajātasatru misunderstood the reflection and took it to be a reality thinking that the treasurer was also ready with his men to fight with him. He did not therefore venture to approach the palace. He was seen and disbanded by the guard of Jotika's palace. Ajātasatru fled and took refuge in a monastery in which he found to his utter surprise Jotika listening to the Buddha and asked him how it was that after giving orders to his men to fight with him (Ajātasatru) he had come to the monastery. The treasurer enquired whether the king had set out to take his house. The king replied in the affirmative. The treasurer told him that a thousand kings could not take his house against his will. The treasurer tested the king's weakness in taking off the rings on his fingers. He then took off the rings himself and gave them to the king. Afterwards Jotika intended to retire from the world and asked the royal permission to become a monk. The king permitted him to become a monk with the thought that it would be an easy matter for himself to get possession of his palace.—(Dhammapada Commy., Vol. IV, pp. 221-223).

On the day Bimbisāra died, a son was born to Ajātasatru. Two reports conveying the news of the death of his father and the birth of his child were received by his ministers at the same time. The ministers first of all handed over the letter conveying the news of the birth of his child to King Ajātasatru. On receipt of the letter the king's mind was filled with filial affection and at that moment all the virtues of his father rose up before his mind's eye and he realised that similar filial affection had filled his father's mind when his father received the news of his own birth. Ajātasatru at once ordered the release of his father but it was too late. The ministers handed over the other letter and on hearing of his father's death, he cried and went to his mother and asked her whether his father had any affection for him. The mother replied, "When a boil appeared on your finger, you were crying and none could pacify

you and you were taken to your father when he was administering justice at the royal court. Your father out of affection put your finger with the boil into his mouth and the boil was burst open. Out of filial affection he swallowed up the blood and pus instead of throwing them away". Ajātasatru heard this and wept hot tears. The dead body of his father was burnt. Shortly afterwards Devadatta went to Ajātasatru and urged him to order his men to go and kill the Buddha also. Devadatta sent Ajātasatru's men to kill the Buddha and himself took several steps to bring about his death. He himself went to the top of the Gijjhakuta mountain and hurled at the Buddha a big stone, then he set the mad elephant Nālagiri against the Buddha but all his attempts were baffled. All his gain and fame were lost and he became very miserable (*Sumangalavilāsini*, pt. I. pp. 138-139). After Ajātasatru murdered his father, Kosaladevi died of grief. On her death Ajātasatru continued to enjoy the revenues of the Kāsi village. But Pasenadi, king of Kosala determined that no parricide should enjoy a village which was his by right of inheritance and made war upon Ajātasatru. The result was that sometimes the king of Kosala won, and sometimes the king of Magadha. Once the Kosalan monarch was defeated and had to save his life by fleeing away from the field of battle. At last as the result of another combat he succeeded in taking Ajātasatru prisoner and gave his daughter Vajirā in marriage to his captive nephew. The Kāsi village was given to Vajirā. Thus Kāsi once again came under the sway of Ajātasatru, and the two kingdoms Magadha and Kosala were once more closely united by matrimonial alliance. (*Samyutta Nikāya*, I. 82-85).¹ Afterwards Ajātasatru felt that the Licchavis had formed the greatest bar to the realisation of his idea of Magadhan expansion and we find him taking the dreadful resolve, "I will root out these Vajjians, I will bring out these Vajjians to utter ruin." (*Buddhist Suttas*, S. B. E., Vol. XI,

¹ Cf. *Vaddhakisukara*, *Kummā Sapinda*, *Tachcha Sukara* and the *Bhaddasāla Jātakas*.

pp. 1 & 2). Ajātasatru was not on friendly terms with the Licchavis. He was under the impression that his foster brother, Abhaya, son of Bimbisāra by Ambapālī (a courtesan of Vaisālī) had Licchavi blood in him and he liked the Licchavis very much. At this time, the Licchavis were gaining strength day by day, and Ajātasatru thought that if Abhaya sided with them, it would be very difficult for him to cope with the Licchavis. So he made up his mind to do away with them. In the Sumangalavilāsini, we read that there was a port near the Ganges extending over a yojana, half of which belonged to Ajātasatru and the other half to the Licchavis, and their orders were obeyed in their respective yojanas. There was a mountain not far from it, and at the foot of the mountain, there was a mine of precious substance (*mahogghabhanda*). Ajātasatru was late in coming there and the avaricious Licchavis took away all the precious substance. When Ajātasatru came and learnt that all the precious substance had been taken away by the Licchavis, he grew angry and left the place. This happened also in the succeeding year. Having sustained a heavy loss he thought that there must be a fight between him and the Licchavis. He realised, however, that the Licchavis being numerically stronger, he would fail to carry out his purpose. So he conceived the design of destroying the independence of the Licchavis by sowing seeds of dissension. Formerly the Licchavis were not luxurious but very strenuous and exerting, so Ajātasatru could not get an opportunity of subduing them. He sent Vassakāra, one of his ministers, to the Buddha, who predicted that in future the Licchavis would be delicate, having soft hands and feet, would use very luxurious and soft beds with soft pillows made of cotton, would sleep till sunrise¹ and further declared, "By no other means will the Vajjians be overcome but by propitiating them with tributes or dissolving the subsisting union." Vassakāra returned from the Buddha and stated to the king what the latter

¹ Samyutta Nikāya (P. T. S.). pt. II, p. 268.

had said about the Licchavis. The rājā did not agree to propitiate the Vajjians with tributes as that would diminish the number of elephants and horses. So he decided to break up their union and Vassakāra advised him to drive him (Vassakāra) from the kingdom so that he might tell the Vajjians that in defending the cause of the Vajjians he had been driven off by Ajātasatru. A meeting was convened and Vassakāra interdicted royal discussion. The king drove him off. He came to the Licchavis who appointed him to the post of Judicial prime minister. Very soon he acquired a reputation for his able administration of Justice and in no time by employing various tricks he succeeded in bringing about a complete disunion among the Licchavis so much so that none of them turned up when the tocsin was sounded. Vassakāra informed Ajātasatru of the disunion of the Licchavis and asked him to attack the Licchavis at once. Ajātasatru marched with his army. The Licchavis disregarded the call of tocsin and offered no resistance to the king. Ajātasatru entered Vaisāli by the wide open gates and went back after putting the Licchavis to great calamities. He seems to have succeeded in causing the Licchavis to accept his suzerainty and to pay him revenue, leaving the internal management to themselves. In the Uvāsagadasāo Ajātasatru is said to have made use of two deadly weapons, the Mahāsīlākantaga and Rahamusala, in his war with the Licchavis. The first seems to have been some engine of war of the nature of a catapult which hurled big stones. The second was a chariot to which a mace was attached and which by running about effected a great execution of men (Vol. II, app. p. 60). The war with the Licchavis ending in the victory of Ajātasatru resulted in a further expansion of the Magadhan kingdom. But this expansion could not satisfy Ajātasatru nor could it pacify his perturbed mind. Ajātasatru was at first, as already said above, an adherent of Devadatta, a base and wicked false believer and foe of the Buddha. He honoured Devadatta so much that he had a monastery built for Devadatta at Gayāsisa and every day brought to him five

hundred kettles of perfumed three-year old rice prepared with all the choicest flavourings. (Jātaka, I. 67). Following Devadatta's wicked counsels Ajātasatru slew the good and virtuous old king his father who had attained the fruition of the first stage of sanctification. He heard one day that Devadatta had been swallowed up by the earth and he was frightened lest he should have to meet with the same fate. He began to pass his days in peacelessness and wanted to see the Buddha ; but he could not venture to go to the Buddha alone owing to his sinful deeds. So he devised that on the day of the Kattikā festival he would burst forth in praise of the moon-lit night and ask his minister as to the name of the teacher whom he (the king) might see to enjoy peace of mind (Jātaka, I, 319-320 ; V., No. 530). The Sāmaññaphala Suttanta of the Dīgha Nikāya tells us that the Magadhan king Ajātasatru, while seated one night on the upper terrace roof of his palace, being surrounded by his ministers, was moved by the beauty of the moon-lit night. He declared that the moon-lit night was really very pleasing. The thought rose within him of approaching a Samana or a Brahmana who could bring solace to his perturbed mind (cf. Sumangalavilāsini, I, 141-142). He asked his ministers to name a recluse or a brāhmana who would be able to pacify his disturbed mind. His ministers mentioned one after another with eulogistic remarks the names of Purana Kassapa, Makkhali Gosāla, Ajitakesakambali, Pakudhakaccāyana, Sañjaya Belatthiputta and Nigantha Nāthaputta. But Ajātasatru said nothing to his ministers. He asked Jivaka, the physician who took his seat not far from the king, the cause of his silence. Then Jivaka spoke out in praise of the Buddha, Ajātasatru was greatly moved to hear of the virtues of the Buddha. In royal pomp he came to the Mango grove and enquired of the Buddha about the effect of leading the life of a recluse. The Buddha gave a long discourse on the subject. Ajātasatru was sorely penitent to hear it so much so that he confessed his parricidal sin. Then on the assurance of the Blessed One that he (Ajātasatru) would attain

self-restraint in future for his having looked upon his fault as fault and rightfully confessed his guilt, Ajātasatru left the mango-grove (See also *Sumangalavilāsini* pp. 158 foll.). The Blessed One passed away, as Buddhaghosa informs us in his commentary on the *Vinayapitaka*, in the eighth year of Ajātasatru's reign. (*Samantapāsādikā*, I, p. 72). After the Buddha's parinirvāna in the forest of the Mallas between the twin sāla trees, his relics were distributed as we learn from the *Mahāparinibbāna Suttanta*. Ajātasatru sent a messenger to the Mallas saying, "The Exalted One was a Ksatriya and so am I. I am worthy to receive portion of the relics of the Exalted One. Over the remains of the Exalted One will I put up a sacred cairn and in their honour will I celebrate a feast. (D. N. II, p. 164 ; cf. *Paramatthadīpani* on the *Petavatthu*, pp. 212-215). Ajātasatru received a share and made a cairn over the remains of the Exalted One and celebrated a feast. (*Dīgha Nikāya*, II, p. 166). Ajātasatru built Dhātu caityas all round Rājagaha, his capital city. (*Mahāvamsa*, p. 247). At his own cost he repaired eighteen Mahāvihāras at Rājagaha, deserted by the bhikkhus after the parinirvāna of the Buddha. (*Samantapāsādikā*, I, 9-10). He erected a pandal at the entrance of the Sattapanni cave near the Vebhara mountain for the bhikkhus taking part in the First Buddhist Council. He supplied the bhikkhus with requisites. (*Samantapāsādikā*, Vol. I, p. 10). Like his father Bimbisāra, Ajātasatru too had a firm faith in the Buddhist doctrine. Once some thieves employed by some naked ascetics struck the Elder Moggallāna to death. Ajātasatru who was a stern adherent of the Buddhist faith had the murderers captured by his spies, placed them waist-deep in pits which he had dug in the palace court, caused their bodies to be covered over with bundles of straw, and then caused the bundles of straw to be lighted. When he knew that they had been burnt to a crisp, he caused their bodies to be "plowed with iron plows and thus caused them all to be ground to bits" (*Dhammapada* commentary, Vol. III, p. 67). The punishment inflicted on the criminals, while show-

ing as it does Ajātasatru's respect towards the Buddhist Elders, gives us a picture of the administration of criminal justice by Ajātasatru. The principle of "Life for life and limb for limb" was adopted by Ajātasatru in a way which was more inhuman than hanging. Ajātasatru, as we learn from the *Samantapāsādikā*, a commentary on the Vinaya Pitaka, reigned for twenty-four years (Vol. I, pp. 72-73.) He had to share the same miserable fate with his father. As he put his father to death so his life was taken away by his own son Udāyi Bhadda (*Mahāvamsa*, Ch. IV).

The *Digha Nikāya* indubitably asserts that Udāyi Bhadda was the son of Ajātasatru and probably also his successor (Vol. I, p. 50). The Ceylonese chronicles¹ inform us that Udāyi Bhadda succeeded his father on the throne. This is confirmed by the *Samantapāsādikā* (321), and the *Sumangalavilāsini* (I. 153-154). In the face of so much clear evidence, it is reasonable to hold that Udāyi Bhadda was the son and successor of Ajātasatru. He reigned for sixteen years (*Samantapāsādikā*, pp. 72-73 ; *Mahāvamsa*, Ch. IV). That he was very wicked is apparent from the fact that his father Ajātasatru wished that his son Udāyi should be quiet and restrained like the *Bhikkhusamgha* (*Digha N.* Vol. I, p. 50). He was killed by his son Anuruddha who too had to share the same miserable fate at the hand of his own son Munda. Anuruddha and Munda reigned for 18 years. Munda's son Nāga Dāsaka slew his father and reigned for 24 years. He was banished by the citizens who anointed the minister known as *Susunāga* king. *Susunāga* reigned for 18 years. His son *Kālāsoka* reigned for 28 years. (See *Mahāvamsa* Ch. IV ; *Samantapāsādikā* I, 73).

¹ *Dīpavamsa*, V., 97; *Mahāvamsa*, IV, I.

ASOKA.

Asoka was the grandson of Candragupta. He was the foremost of his hundred and one brothers in virtue and power.¹ He reigned without coronation for four years.² He was at first called Candāsoka on account of his evil deeds ; later on he became known as Dhammāsoka on account of his meritorious deeds. Like his father he used to give alms to sixty thousand brahmins ; but soon he became disgusted with them on account of their disorderly conduct. He fed religious mendicants of different sects to test their conduct.³ Asoka fell in love with a girl named Devī, daughter of a setthi of Vedisā. He had, by her, a son named Mahindra and a daughter named Saṅghamittā.⁴ Both the son and the daughter obtained ordination after hearing the dhamma practised by Nigrodha.⁵ Asoka received a very great shock when he lost his devoted wife Asandhimittā in the twelfth year of his reign. Four years after her death, he married a girl named Tisyaraksā.⁶

Asoka obtained some miraculous power, e.g., his power was extended to one yojana under the earth and to one yojana in the sky. Gods used to bring sixteen pots of water for him from the Anotatta lake ; out of these, he used to distribute 8 pots among the bhikkhus, two pots amongst the bhikkhus versed in Tipitaka and two pots to the chief queen Asandhimittā ; and 4 pots he kept for his own use. Gods used to bring for him celestial drink.⁷ Asoka followed the doctrine of the heretics for 3 years and in the 4th year of his reign, he was established in the Buddhasāsana. His father Bindusāra was devoted to the brahmins.¹ Aritha was sent to Asoka by Devā-

¹ Mahāvamsa, ch. V.

² Samantapāsādikā, Vol. I. p. 141.

³ Mahāvamsa, ch. V.

⁴ Ibid., Ch. XIII.

⁵ Ibid., Ch. V.

⁶ Ibid., Ch. XX.

⁷ Samantapāsādikā Vol. I. p. 142.

¹ Samantapāsādikā, I. pp. 44 45.

nampiyatissa, king of Ceylon to bring Sanghamittā and a branch of the Bo-tree. The mission of his taking Sanghamittā to Ceylon was to give ordination to the females of the palace of Ceylon.² Asoka was greatly mortified after giving a branch of the Bo-tree to Arittha.³ He sent the following presents to Devānampiyatissa (1) Chattam (umbrella), (2) Cāmar (a tail-fan), (3) Khagga (sword), (4) Moli (helmet), (5) Ratana (jewel), (6) Pādūkā (slipper) and many other articles necessary for the coronation ceremony, e.g., conch, Ganges water, water-pot, palanquin, sandal, etc.⁴

It is to be noted that Asoka came from Ujjain where he was a sub-king to Puspapura when he heard of his father's illness. He brought Puspapura (Pātaliputra) under his sway.⁵ Asoka's income from the four gates of Pātaliputra was great. The king used to get 4,00,000 kahāpanas daily from the four gates. From the Sabhā 1,00,000 kahāpanas were daily received, thus 5,00,000 kahāpanas in total he used to spend for the Buddhasāsana.⁶

Heretics entered the bhikkhusamgha in disguise and the bhikkhus failed to bring them under their control. Hence the bhikkhus neither performed uposatha ceremony nor the Pavāranā ceremony for 7 years. Knowing this Asoka requested the bhikkhus dwelling in the Asokārāma to perform uposatha ceremony. The bhikkhus refused to do so with the heretics. An officer was sent by the king to the bhikkhus and he knowing this grew angry and killed many bhikkhus. The king was informed of this and became very sorry. The king was doubtful as to who would be responsible for this great misdeed. Asoka brought Moggaliputtatissa with great honour who removed his doubt by saying that the king would not be

² Mahāvamsa, ch. 18

³ Mahāvamsa, ch. 19.

⁴ Samantapāsādikā, I. p. 75.

⁵ Mahāvamsa, ch. V.

⁶ Samantapāsādikā, I. p. 52.

responsible.¹ Asoka received his ordination from a Sāmanera named Nigrodha with whom he came in contact. Daily he used to give him food sufficient for 8 bhikkhus.² Nigrodha offered this food to his preceptor and Asoka further promised to supply food sufficient for 8 bhikkhus. Afterwards he again promised to supply food sufficient for 32 bhikkhus. Nigrodha established the king in three refuges and five precepts. Asoka offered 4 kinds of requisites to sixty thousand bhikkhus at Asokārāma in a grand scale.³ He built 84,000 caityas in 84,000 towns to show reverence to 84,000 dhammakhandas praised by the Tathāgata.⁴ In his reign the third Buddhist Council was held at Pāṭaliputra with Moggaliputtatissa as its President. In it the whole Tripitaka except the Kathāvatthu was recited and Moggaliputtatissa compiled the Kathāvatthupakarana. It was Moggaliputtatissa who told Asoka that he was the foremost amongst the Paccayadāyakas but later on he became the foremost of the Sāsanaadāyakas after making his son bhikkhu and daughter bhikkhuni in the ninth year of his reign. Asoka made arrangements in his kingdom to provide medicines for the bhikkhus so that they might not die for want of medicine. It is a well-known fact that Asoka sent missionaries to the various countries, e.g., (1) Majjhantika therā to Kashmir and Gandhara, (2) Mahādevatherā to Mahimsakamandala, (3) Rakkhita therā to Banavāsi, (4) Yonakadhammarakkhita to Mahārattha, (5) Mahārakkhita to Yonakaloka, (6) Majjhima Therā to Himavantapadesa, (7) Sona and Uttara to Suvannabhūmi and (8) Mahinda, Itthiya, Uttiya, Samvala and Bhaddasāla to Tambapanni.²

¹ Samantapāsādikā, I. pp. 53-54; cf. Mahāvamsa, ch. V.

² Samantapāsādikā, p. 47.

³ Ibid., p. 48.

⁴ Ibid. 49.

¹ Samantapāsādikā, p. 52.

² Ibid., pp. 63-64.

THE NUMERICAL SAYINGS

ANGUTTARA NIKAYA

Section of Pentads.

CHAPTER XII: ON ANDHAKAVINDA.

(1) BROTHER WHO FREQUENTS A FAMILY.

Brethren, endowed with five things a brother who frequents a family becomes unpleasant, disagreeable, unhonoured and unrespected. With what five?

He (tries to) become intimate without being acquainted,¹ he lords it over,² he offers his services to bring about alliances between families,³ he whispers into the ear⁴ and importunately begs.

Verily, brethren, a brother endowed with these five qualities who frequents a family becomes unpleasant, disagreeable, unhonoured and unrespected.

Brethren, endowed with five things, a brother who frequents a family becomes pleasant, honoured and respected. With what five?

(Repeat the converse of the above five qualities).

(2) COMPANION BROTHER.

Brethren, a junior⁵ recluse endowed with five things should not be admitted as companion. With what five?

1. *Asanthava vissāsi*, tries to curry favour or cultivate intimacy with persons unknown.

2. *Anissara vikkappi*, tries to usurp the place of the master of a household, by intruding oneself.

3. *Vyatthi pasevi*, tries to bring about alliances between different families-matrimonial or otherwise.

4. *Upakannaka jappi*, to win one's favour.

5. *Pacchā samano*, a junior who follows a senior *Thera*.

He follows either too far or too close, does not help when the bowl is full, does not warn him of when his senior borders forbidden talk, interrupts his senior and is poor in wisdom, stupid, deaf and dumb.

Verily, brethren, a junior recluse endowed with these five things should not be admitted as companion.

Brethren, a junior recluse endowed with five things should be admitted as companion. With what five?

(The converse of the above five qualities).

(3) WORTHY OF CONCENTRATION.

Brethren, a brother endowed with five things is unworthy to dwell, having attained to right concentration. With what five?

Herein, brethren, a brother is not indulgent* as regards, sights, is not indulgent as regards sounds, is not indulgent as regards odours, is not indulgent as regards savours and is not indulgent as regards contacts.

Verily, brethren, a brother endowed with these five things is unworthy to dwell, having attained to right concentration.

Brethren, a brother endowed with five things is worthy to dwell, having attained to right concentration. With what five?

(Repeat the converse of the above five qualities).

(4) ADMONITION TO BROTHERS.

On one occasion the Exalted One was sojourning among the Magadhese at Andhakavinda. Then the venerable Ananda came into the presence of the Exalted One, bowed to the Exalted One and took a seat at one side. To the venerable Ananda so seated the Exalted One spake thus:—

Whatsoever brothers, Ananda, are novices, recently ordained and new comers to this Norm and Discipline, those

* *Akkhamo*—impatient. intolerant.

brothers, Ananda, should be roused, exhorted and established by you in five things. In what five?

Come, Ye, friends, be of virtuous conduct ; dwell observing the rules of Pātimokkha, be of good manners and right behaviour, be afraid of even venial faults, and having taken the precepts keep them. Thus should they be roused, exhorted and established in the restraint of Pātimokkha.

Come, Ye, friends, abide having guarded the doors of the senses, with watchful mind, intelligent, guarded in thought and endowed with mindfulness. Thus should they be roused, exhorted and established in the restraint of the senses.

Come, ye, friends, be of few words and restricted in speech. Thus should they be roused, exhorted and established in the restriction of speech.

Come, ye, friends, be dwellers in forests and resort to forest jungles, and lonely dwellings. Thus should they be roused, exhorted and established in the seclusion of body.

Come, ye, friends, be of right views and be endowed with vision. Thus should they be roused, exhorted and established in right seeing.

Whatsoever brothers, Ananda, are novices, recently ordained, and new-comers to this Norm and Discipline, these brothers, Ananda, should be roused, exhorted and established by you in these five things.

(5) LURES TO HELL AND HEAVEN (a)

Endowed with five things, brethren, a sister is born in a state of woe like unto a load laid down. With what five?

She is greedy as to dwellings, greedy as to the families of supporters, greedy as to gains, greedy as to (others') virtues, and greedy as to the Doctrine.

Verily, brethren, endowed with these five things a sister is, like unto a load, laid down born in a state of woe.

Endowed with five things, brethren, a sister is like unto a load laid down, born in the heaven-world. With what five?

(Repeat the converse of the above five).

(6)* LURES TO HELL AND HEAVEN (b)

Endowed with five things, brethren, a sister is like unto a load laid down, born in a state of woe. With what five?

Not knowing and without due enquiry she praises him who deserves not praise, and without knowing and due enquiry blames him who is worthy of praise; she rejoices wherein one should not rejoice and rejoices not wherein one should rejoice, and frustrates a gift given in faith.

Verily, brethren, endowed with these five things a sister is, like unto a load laid down, reborn in a state of woe.

Endowed with five things, brethren, a sister is, like unto a load laid down, born in the heaven-world. With what five?

(Repeat the converse of the above five things).

(7) This discourse is same as discourse (6) except as to the third and fourth qualities which are "envy" and "greed."

(8) Here substitute for the third and fourth qualities "false views" and "wrong aspirations."

(9) Here substitute for the same "false speech" and "wrong action."

(10) Here substitute for the same "wrong effort" and "wrong mindfulness."

(Chapter XII : On Andhakavinda ends).

A. D. JAYASUNDARE.

SARNATH VIHARA

DR. HEWAVITARNE'S SUCCESSFUL MISSION.

NEW SITE AND COMPENSATION OBTAINED.

Dr. C. A. Hewavitarne, representative of the Buddhists of Ceylon, who proceeded to Sarnath, Benares in connec-

* C. F. A. IV. p. 3 my translation.

tion with the final settlement of the site for the Mulagandha Kuti Vihara, returned yesterday after a successful mission. It will be remembered that the foundation of the Vihara was laid about the beginning of last year at Sarnath, when further building operations were suspended by order of the Archæological Department of India. This unexpected upset caused a great deal of heart-burning among the Buddhists of Ceylon and Dr. Hewavitarne was deputed to interview Sir John Marshal Director-General of Archæology. Further a telegram was despatched to the Viceroy praying for reconsideration of the order. Last November Dr. Hewavitarne visited India with credentials from Sir Cecil Clementi and met the Governor of the United Provinces and Sir John Marshal who was at Taxila in connection with archæological work. The matter was discussed and Sir John Marshal gave a very sympathetic hearing.

A telegram was received early last month from the Archæological Department offering a new site to build the proposed Vihara and a sum not exceeding Rs. 10,000 as compensation for expenses incurred in the work already done. The reason for the prohibition to build on the first site was because it was on an area reserved for archæological purposes although the land itself belonged to the Buddhists.

THE DOCTOR'S MISSION.

On receipt of the telegram from India, Dr. Hewavitarne left Colombo on the 1st instant for Sarnath, Benares, where the Doctor accompanied by Mr. Dewapriya Walisingha, Hony. Secy. of the Calcutta Maha Bodhi Society, met the Deputy Director-General of Archæology, Rai Bahadur Daya Ram Sahni. During part of the conversation the Commissioner for Benares and the Collector were present. A new site was selected for the Vihara, due east of the Dhamek stupa, one of the ancient structures there. The site will be formally donated to the Maha Bodhi Society in due course. In addition to this, the Archæological Department is prepared to

set apart for Buddhist purposes a land nearly twenty acres in extent which would be laid out as a park, which would be an annexa to the Vihara, where would be planted trees which are held sacred to the previous Buddhas, these being Patali, (trumpet flower) Sirisa (acacia) Pundarika (white mango), Nigrodha (banyan) aswatthana (bo-tree) nageshwara, sal, udumbera. The approach to the new Vihara would be from the South, and also there will be an ornamental approach from Dhamek Stupa. The old site would be used as a flower garden, and varieties of the temple tree also would be planted here. As the ancient precincts were known as the migadaya or the deer park it is Sir John Marshal's intention to have a few deer in the park. To the South of the park on land belonging to the Society would be built Sangaramas and Avasa and lecture halls. The land thus available for Buddhist purpose would be about 25 acres.

The accounts were gone through of the expenses incurred on the old building and though the expenditure amounts to Rs. 14,000, the Deputy Director-General of Archæology agreed to sanction Rs. 10,000.

A HISTORIC GESTURE.

Our representative who interviewed Dr. Hewavitarne on his return, learnt that the attitude taken by the Archæological Department was sympathetic and very generous. "It might be called a historic gesture, where the purposes of archæology were made subservient to the religious aspirations of the Buddhists" added Dr. Hewavitarne. "An agreement was entered into by the Deputy Director General subject to the confirmation of the officiating Director-General, by which a free grant will be made of the site to the Buddhists and the park will be conserved and maintained by the Department of Archæology. I have just received a telegram from the Director-General which reads as follows:—"I approve agreement made between you Mr. Walisinha and Deputy Director-

General of Archæology regarding new site for Buddhist Vihara at Sarnath. Copy of agreement follows."

THE BUDDHA GAYA SHRINE.

The Doctor continuing said, "The Imperial Government who have confirmed the sympathetic attitude of Sir John Marshal has done the greatest service to the Buddhists of the whole of Asia, in viewing this question in a broadminded and most statesmanlike and generous spirit which will evoke their undying gratitude.

This liberal spirit of the Government of India is an object lesson to be copied by the contending parties of Hindu religious opinion with regard to the settlement of the Maha Bodhi shrine at Buddha Gaya. This matter just now is in a state of deadlock. It may be remembered that the Committee appointed by the Indian National Congress to go into the question, made certain recommendations, one of which was that the shrine should be managed by a Joint Committee of Hindus and Buddhists with a Hindu majority. The composition of the Committee was objected to not only in Ceylon, but by the Buddhists of Burma and Nepal. The Burmese member of the Legislative Assembly drafted a Bill asking for total Buddhist control. The Bill was to have been introduced during the coming session. The Swarajists were in favour of the Bill and it was thought that there would be a successful solution of the question. Now the Swarajists have ceased to take part in the Legislative machinery and I fear now for the fate of this Bill. The question has ultimately to be settled by Hindu public opinion.

INDIA AND BUDDHISM.

Buddhism is gradually finding its way to the West and Western thinkers are dissatisfied with the solution they have attained at present of the problems of existence. If the West who are of an alien faith are gradually bridging the gulf that separate the East and West, does it not follow that

Hindu India which owed its development to the compassionate teachings of the Buddha, should extend a cordial hand of welcome to the revival of Buddhism in India and should they not appreciate this new liberal spirit which is excluding from Europe and re-introduce the same spirit not as from an alien country but as a revival of their own ancient Dharma. Should they not further gather into its fold Buddhist India comprising Ceylon, Burma and Nepal and thus bring about greater co-operation and a happier life in the mother land, for Buddhism will accentuate points of contact between the different religious aspects of India and destroy differences of sentiment and discordant conflicts that are only too evidently manifest to-day."—*Ceylon Independent*.

THE RALLY

Ho comrades, why with gloomy mind,
Do ye survey the future years,—
A vision of the agony,
To fill the coming race with tears?

Why heed ye not the rallying cry
That there shall come prosperity?
Let Hope proclaim this message clear,
To bless unborn posterity.

Why bow ye down, like shackled slaves,
Creatures who only know to crawl?
Why do ye seek, each one his greed,
Which naught can give, but takes your all?

Now, with the spirit arrogant,
Seek freedom's goal for all your kind ;
Tasting the fruits of honest toil,
Casting away the bitter rind.

How long will ye your sufferings bear
Like oxen plodding patiently,
With ponderous load and galling yoke,
And goads that pierce incessantly?

Cease, comrades, cease your grovelling
Prone on the ground and in the dust,
Be men of strength that scorn defeat,
For ye shall win the race—ye must.

Yours shall not be the craven's lot,
To mope and whine and long in vain,
Ho comrades, up and seek the best,
Why should ye die in thralldom's chain?

Fulfil each day the allotted task
That ye may gain abundant store ;
Bid greed begone and vanquish care,
With hearts upraised for ever more.

Break, break in twain the chain that binds,
To greet that dawn of liberty,
The laurel crown on high awaits,
'Tis yours, 'tis yours,—the victory.

H. W. B. MORENO

CORRESPONDENCE

Akyab,
D/- the 15th July 1926.

To

The Assist. Secretary,
Maha Bodhi Society.

Dear Sir,

The money sent to me by M. O. was received only on the 10th July 1926 and the amount immediately forwarded to the Hony. Secretary of the Akyab Relief Fund who in acknowledgment conveyed thanks of the Relief Committee to the Maha Bodhi Society for the contribution made towards the Relief Fund.

Loss of lives and damages done during the disaster are considerable and unprecedented in Arakan. Upto date loss of over 2800 human lives were reported besides deaths of larger number of cattle which may be read in the columns of the Arakan News some copies of which I have sent you separately by book post. From this the deplorable condition of the poor surviving souls in the affected area may better be imagined than described. All the buildings and houses were blown down and raised to the ground and the whole devastated area represents a sad and horrible scene. The majority had lost their property family, wives, children, husbands etc. etc. etc. and some were reported to have lost their reasons and become insane as a result of their grief and sorrow. The men lost their wives, women their husbands, parents their children and children their parents and vice versa in very nearly three hours. The paddy fields being flooded with sea water were all covered with sand and accordingly they become useless for cultivation purposes.

The water in the wells and tanks become brackish being innundated with sea water and water for drinking purposes is very difficult to obtain in the whole affected area. Rice being all wet with sea-water become useless for eating purposes. Hence there being every possibility of an outbreak of cholera, the epidemic has certainly broken out in some places but early steps have been taken by the sanitary authorities to check the spread of the disease.

With the aid of the Public Relief Fund and certain contributions from 'he provincial funds Government is attempting their best to improve the condition of the poor people there in manifold ways and methods. Under the circumstances I may mention that any kind of help towards the sufferers is acceptable and will be accepted by the Relief Fund. I hope so much information will help the society to grasp the real condition of the poor sufferers in the affected area and with all deference to the Maha Bodhi Society I may hope that I comply with their wishes in giving this brief information of the disaster.

Yours faithfully,
Mg Tha Noe,
North Lanmadaw.

SADDEST COMMUNAL RIOTS AND THEIR REMEDY

To,
The Editor, Maha Bodhi.

Sir,

The Communal Riots which had been taking place during the last three years at Multan, Saharanpur, Aligarh, Kohat and terminated at Calcutta are, according to political minded public men, due to the Communal representation which was fostered by the Indian Government in reply to Mahatma Gandhi's demand of Swaraj and non-co-operation, but the real cause

of all these troubles is the utter selfishness and ignorance of the masses which is surely the result of neglect of the studies of Buddhism.

The noble truths and principles of Buddhism can be revived and extensively circulated by engaging preachers and starting of "Vihāras" in all the important towns and villages of the country.

Most of the Temples, Dharmasālās and Mosques were intended like the "Viharas" of the olden times as centres of culture, learning and civilization, but are at present abused.

In the same way Sadhus and Fakirs supposed to be preachers of love, unity and noble conduct are, owing to very great ignorance, poverty and superstition in which they are steeped, leading undesirable lives and proving a source of evil and mischief, with few noble exceptions, of course, and have thus become a very unproductive burden.

It is not their fault but ours, as we have taken no steps to educate and reform them and eventually to utilise their valuable time and energies for the good of the country.

It is the duty of the educated class to extend the blessings of education to these unfortunate members. To begin with it has been decided to establish a "Vihāra" in this part. Rai Bahadur Pandit Sheo Narain, the learned Buddhist and benevolent worker, has promised Rs. 100/- as the first instalment of his. I am gladly giving 4 Kanals of land near my Bangalow for the erection of "Vihāra."

TAHLRAM GANGA RAM
Zamindar & Hony. Secretary,
Charity Reform Association.

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE BOUDDHA STANDPOINT

(Continued from page 349 of the July issue.)

The second characteristic of the *Pratyakṣha*, according to the Buddhists is that it is 'Abhrānta.' Ordinarily, the word, 'Abhranta' means 'that which is not mistaken.' *Vinita-déva*, the Buddhist commentator is said to have taken the word, 'Abhrānta' in this sense and consequently described the *Pratyakṣha* as knowledge which is not mistaken and contradicting. *Dharmottara*, however, point out that the *Pramāṇa* as *Samyak-Jñāna* is *Avisamvādi* i.e., non-contradicting knowledge so that to call the *Pratyakṣha* non-contradicting knowledge is clearly tantologous. If non-contradicting knowledge be *Pratyakṣha*, *Anumāna* would have been a mode of the *Pratyakṣha* as well. Accordingly, the philosophers of the school of *Dharmottara* mean by 'Abhrānta,' knowledge which is 'not derelict' i.e., which does not wander away from or lose touch with the real object under observation. A real object, according to the Buddhists, is something which is of 'productive potence' and the apprehension of it which is termed *Pratyakṣha* is always fixed upon it.

This second characteristic of the *Pratyakṣha* shows how such illusions as 'a moving tree' etc., can never be treated as the *Pratyakṣha*. A real tree, as it is perceived, is always fixed to the ground. Nor can a real place be perceived in which such an immobile thing as a tree moves. The *Pratyakṣha* is fixed to the real object, so that if there is no tree which is moving, nor a place in which a tree moves, the sight of 'a moving tree' cannot be treated as the *Pratyakṣha*. It is an unsubstantial illusion.

The *Pratyakṣha*, according to the Buddhists, is of four kinds viz., Sensuous Perception (*Indriya-Jñāna*), Mental Percep-

tion (*Mano-Vijnāna*), Self-Perception (*Sva-Samvédana*) and Occult Perception (*Yogi-Jñāna*).

Sensuous Perception is Perception, effected by the sense-organs. The possibility of Sensuous Perception can never be denied by any man. With regard to the Sensuous Perception, the psychologists of the *Vāibhāṣikā* school, however, contend that it is the senses that generate it. According to them, the Eyes, for example, produce the visual knowledge. Their argument is that if the Eyes did not produce the visual knowledge i.e., if cognition were a self-existent phenomena, one might have visual knowledge even when his Eyes did not operate. This position is challenged by the philosophers of the school of Dharmottara etc. Consciousness or cognition, they point out, is not generated by the sense-organs ; it is self-existent. It is only when we are conscious that our Eyes can give us Perceptions of forms. When, on the contrary, we are not conscious we do not have any Perceptions of forms, although we have our Eyes even then. This shows that our Perception is not generated by the sense-organs. What the sense-organs do is to modify our Perception. The Eyes, for example, modify our Perception and make it appear as Visual Perception and so on. And this explains why we do not have Visual Perceptions when our Eyes are inoperative. Visual Perception is a peculiarly modified Perception and to have it we must have the Perception in and through the Eyes. It is thus that the sense-organs do not produce our Sense-Perceptions. They are the proper or fit points with which the objects of Perception come in contact when we have our consciousness modified into the various Sensuous Perceptions, characterised as Visual Perception, Auditory Perception and so on.

Mental Perception has been described as

“—what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception, attended with a matter which is unseparated from its own.” (*Nyāyavindu*).

Analysing the above definition we find that the object or matter of Mental Perception is not exactly that of sensuous Perception ; neither is it different from it. An illustration may perhaps give a better idea of the object of Mental Perception. A man sees a tree ; the *tree* is the object of his Sensuous-Perception. At the following moment, let us suppose, he shuts his eyes ; what he perceives now,—an image of the visualised tree,—the *After-Image* or the *After Sensation*, as it is called in the modern western psychology—is the object of Mental Perception. The objects of Sensuous Perception and Mental Perception, though not the same, are similar to each other, because, as the Buddhist psychologists say, they belong to the same 'Series' (*Santāna*). The nature of the object of Mental Perception, as indicated above, would also show that Mental Perception follows and is practically generated by Sensuous Perception and as such, the two forms of Perception are essentially different, although they belong to one and the same perceptual continuum. We have Sensuous Perception when our Eyes, for instance, are operating ; Mental Perception, on the contrary, arises when these cease to be active.

Mental Perception is dependent on Sensuous Perception ; but whatever Perception is dependent on Sensuous Perception is not Mental Perception. The *Yogi-jñāna* or Occult Perception, to be described hereafter, is also dependent on Sensuous Perception but is not to be identified with Mental Perception on that account. Mental Perception is what immediately follows Sensuous Perception ; they belong to one and the same perceptual series or continuum and are similar to each other both as regards their form and matter. Occult Perception, although based on Sensuous Perception is not an unbroken continuation of the latter ; Occult Perception does not follow the sensuous, immediately. The *series* of Occult Perception is different from that of the Sensuous. Hence Mental Perception is to be distinguished from Occult Perception.

The School of Kumārila object to the theory of the Mental Perception in the following way. If the Mental Perception has

for its object, the object of the Sensuous Perception, it is no *Pramāṇa* i.e., the source of (new) knowledge. If, again, it be supposed to have a different object, the question arises whether Mental Perception is dependent on the Sense-organs. If it is dependent on the Senses, it is identical with the Sensuous Perception. If, on the contrary, it does not depend on the Sense-organs, when a blind or a deaf man may have Mental Perception ;—in other words, a blind man, for example, may have an *After-Sensation* of a tree, which is impossible. To this objection of the Mimāṃsaka school, the answer of the Buddhists, as already suggested, is that the object of Mental Perception is not exactly identical with that of the Sensuous Perception. When we turn our Eyes to a tree, we have the tree as the object of the Sensuous Perception. If, at the next moment, we shut our Eyes, what we have as the object of our Perception is not certainly the visualised tree but an *image* of it. A *visualised* tree and an *image* of it are certainly different and thus the Sensuous Perception is to be distinguished from the Mental. Hence the Mental Perception has a *new* phenomena for its object and is a good *Pramāṇa* on that account. This, however, does not mean that the Mental Perception is in no way connected with the sensuous Perception. If the Mental Perception were possible without a previous Sensuous Perception, a blind or a deaf man might have the former. The fact, however, is that every Mental Perception is preceded by a corresponding Sensuous Perception. The psychologists of the Buddhist school describe the relation between these two forms of Perception by saying that the object of the first moment is the object of the Sensuous Perception and the object of the immediately following moment (when the particular Sense-organ under consideration ceases to operate) is that of the Mental Perception.

(To be continued).

HARISATYA BHATTACHARYYA, M.A., B.L.

BOOK REVIEW

BARHUT INSCRIPTIONS :—Edited and translated with critical Notes by Beni Madhab Barua, M.A., D.Litt. (London), Professor of Pāli and Post Graduate lecturer in Ancient Indian History and Culture, Calcutta University and Kumar Gangananda Sinha, M.A., M.L.A., of Srinagar, Purnia, (published by the University of Calcutta). Price Rs. 3.

The learned translators deserve unstinted praise for this exacting and painstaking piece of research work in the domain of Indian history and culture. It is a book written by ardent and devoted students for sincere and earnest students. We regret that the preface is too short. By a lengthy preface say of 50 pages written in a popular style the book might have been made more attractive to lay readers of whom the number is daily on the increase. The attractiveness of the book might have been enhanced a thousand fold by insertion of suitable photographs of the inscriptions. The insertion of photographs would have ranked this book to the same high level as the Government of India's publication of "The Edicts of Asoka." That would have undoubtedly secured for it purchasers from every conceivable nook and corner of the civilised Globe. Should the present edition get exhausted then we hope the required photographs together with maps of India and Barhut would not be forgotten in the next Edition.

S. C. M.

"Kogoshui" or Gleanings from Ancient stories of Japan (The second and Revised English Edition with introduction and Notes) by Genchi Kato, Associate Professor, Tokyo Imperial University and Hikoshiro

Hoshino, Professor, Hosei College, Tokyo. Published by Meiji Japan society, Tokyo.

It is a book of stories of ancient and pre-historic Japan and affords material to Oriental Scholars for the study of Japanese traditions and its 'shinto' religion which is the product of the ancient Japanese Culture. The scope of the book is at the present day of limited interest: for Japan, we mean the thoroughly go-ahead westernised Japan, is no longer swayed by Shintoism but is Buddhistic and as such we welcome her as the leading nation in the world for upholding the cause of Buddhism.

So far as the book under review is concerned it is redolent of Japanese patriotism and the learned translators and the Meiji Japan society are deserving well of Japan. Their noble example should be imitated by every province in India where its libraries should certainly possess copies of this book for purposes of reference.

S. C. M.

The Buddhist Annual of Ceylon (Vol. II No. 4).

Printed and published by W. E. Bastian & Co.,
Colombo.

Price Rs. 1-8-0.

We have to accord our enthusiastic welcome to this magnificent production. From cover to cover it is a thing of beauty. It is comparable to a sweet lake wherein float scented lilies and rare flowers each worthy to be appreciated and admired. By this we mean that the choice and selection of the reading matter in prose and poetry together with numerous illustrations and photographs could not have been better executed for purposes of attractively presenting them before the public. We do forcibly recommend that no Buddhist or Hindu home should be without a copy of this annual. Messrs. W. E. Bastian & Co. are doing a real service to the cause of resuscitating Buddhism and are deserving of grateful thanks of the Buddhistic World.

We trust from next year, the publishers will make it a point to bring out the annual immediately before the Waisakha Purnima. [Copies of the above may be had from Maha Bodhi Book Agency—Editor M.B.].

S. C. M.

NOTES AND NEWS

MRS. MARY E. FOSTER OF HONOLULU.

Mrs. Mary E. Foster's birthday will be celebrated this year, as usual on the 21st September. It is a day of rejoicing to everyone who takes an interest in the spread of the Dhamma in India and abroad. Mrs. Foster may be called the Visākhā of the present age, for her neverfailing help towards the activities of the Maha Bodhi Society coupled with her other benefactions has endeared her to all Buddhists. They will keep her memory as fresh among Buddhists as the beloved name of Visākhā. It was an auspicious day when the Anagarika quite unexpectedly met this venerable lady some twenty-five years ago, for ever since then she has been the mainstay of the Maha Bodhi Society. She is never tired of helping a good cause and her latest gift of £51 a month has greatly helped the Anagarika to start his missionary movement in London. The noble and high example set by this devoted follower of the Lord should be an eye-opener to our rich and wealthy Buddhists. We wish our generous patroness many more birthdays. Among her benefactions we may mention the following:—Foster Free Hospital, Colombo; Foster Seminary, Kandy, Ceylon; Sri Dharmarājika Vihāra, Calcutta; Foster Building, attached to the above Vihara and Foster Hall, Madras. These are living memorials to her generosity and kindness.

* * * *

OPENING OF THE FOSTER HOUSE, LONDON.

We are glad to learn by the last mail that the Buddhist Headquarters in London were formally opened on the full moon day of July. It was also the anniversary of the "Establishment of the Kingdom of Righteousness," and for the first time in the history of Buddhism the sacred occasion was celebrated in London. May "The Kingdom of Righteousness" established at the sacred Mrigadaya extend to the great countries



OUR PATRONESS

Mrs. Mary E. Foster of Honolulu, whose birthday falls on the
21st September.

month. For this purpose we require your assistance which we doubt not you will extend us.

* * * * *

COMMUNAL RIOTS IN INDIA.

The burning question of the day which is receiving careful and anxious attention of the leaders in India is the question of the Hindu Moslem differences which have cropped up in an alarming extent. The tension between the two communities have become so acute and the relation so strained that a re-approachment, it is feared, will become well-nigh impossible if the question is not immediately tackled. The days of Non-co-operation, when Hindu-Moslem unity was thought essential for India's salvation are unfortunately gone and a wave of intense communal feeling is passing through the length and breadth of this continent.

There is little practical use in trying to fix the blame for this deplorable state of things on one or the other community. On the contrary it is the duty of every well-wisher of India to think of the solution of this question before the problem grows beyond repair.

To us it seems there is no royal road to put an end to these differences except by mutual toleration and sympathy. When two persons possessing different temperaments have to put up together they cannot live happily unless they cultivate a spirit of friendliness and feel for one another's peculiarities, tastes and inclinations. It is so with communities also. Hindus and Mohammadans or for the matter of that any two communities whose culture and history are widely different, will have to adopt the same course. Let them feel for one another, meet together frequently, study one another's history, religion etc. and try to understand the difficulties of one another. No person belonging to another community should be despised simply because he does not belong to our own community or religion; we should rather feel for him as he belongs to another religion. Lord Buddha in his all embracing teachings has propounded the cult of winning one's opponents by love. "Hatred never ceases by hatred, hatred ceases by love" said the Great Teacher. Let everyone remember these noble words and practise every day *Maitribhāvanā* i.e., sending thoughts of love to all living beings (included dumb-animals for it is inconsistent and absurd to love one creature and at the same time kill and eat another). This is a form of meditation which every one whether Hindu, Mohammedan or Buddhist can practise without losing his caste, creed or race. If this *panacea* is adopted we have no doubt most of these petty quarrels will come to an end.

LATEST FASHIONS IN THE WEST.

A correspondent has sent us for publication and comment a cutting from an American newspaper in which it is pointed out how the people of the west have lost all sense of decency in preparing dresses for their womentolk. It is said that people mostly patronise theatres which have introduced almost completely naked dancers. The details of the description given are so indecent that we withhold from publishing the same. We only wish to warn the people of Eastern countries who indiscriminately copy everything that is imported from the West to save us from such a degradation. With all their boast of scientific achievements the people of the West have yet to learn rudiments of civilization and culture. In their intoxication of wealth and power they have lost all sense of shame and modesty. We in the East will have to guard against the introduction of these fads known as "the latest fashions," and save our future generations from moral depravity.

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IN PRAISE OF HEATHENISM.

In the course of an interesting article in "the Open Court" under the above title, Lily Strickland Anderson has questioned the desirability of forcing Christianity upon the so-called heathens. We recommend the article to every Christian Missionary. She writes:—"Fully ninety per cent of the inhabitants of India are 'children of the soil and sun', and live such simple, happy and pastoral lives, that it would be tragic, if not criminal, to substitute for their satisfying philosophy, the perplexities fostered by abstruse conceptions of convictions of sin; of repentance; conversion, and entire sanctification..... The protestant Missionary's plan of religion is not a happy one. It savours too much of the methods of the Inquisition, a Christian and outstanding monument to Intolerance. A creed or dogmas cut to a narrow cloth and offered with the alternative of accepting it or being eternally damned, is infinitely more cruel and barbarous than anything Heathens could conceive of. For, to an intelligent being, it is incredible to imagine that to every handful of people saved, there are millions damned. This is the main plank in the platform of orthodox Christianity that should be removed before one attempts to convert the heathen."

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PĀLI STUDIES IN THE CALCUTTA UNIVERSITY.

We have been kindly furnished with the following figures showing the number of candidates who have taken up Pāli

during the past three years in the Calcutta University Examinations. While there is a marked increase in the number of candidates for Matriculation and Inter Arts there is a fall in the number of candidates for B.A. and M.A.. The statistics are given below :—

Table showing the number of students appearing in Pali and successful in it.

	1923		1924		1925	
	No. of candidates.	No. passed.	No. of candidates.	No. passed.	No. of candidates.	No. passed.
M. A. ...	4	4	5	3	3	3
B. A. ...	27	25	16	13	11	7
I. A. ...	30	22	34	27	75	62
Matric. ...	443	405	473	452	528	479

BUDDHISM IN ENGLAND

RECEPTION AT FOSTER HOUSE.

Last Saturday, the Full Moon day, July 24 being the 2515 anniversary of the Dharma Chakra, the Maha-Bodhi Society hoisted the six coloured Buddhist Flag at "Foster House," 86 Madeley Road, Ealing W 5, for the first time in English history. This is the first Buddhist Home established in England. The house, which is situated in a peaceful and lovely quarter of Ealing, was purchased by the Rev. Anagarika Dharmapala a month ago to establish a centre of Buddhist activity for the promulgation of the Dhamma in England. The reception commenced at 4-30 p.m. and the guests were received by the Rev. Anagarika Dharmapala and Mrs. Wickremasinghe, wife of Prof. Wickremasinghe of the London University and School of Oriental Studies. There was quite a good gathering and tea was served to all present. At 5-30 p.m. all gathered into the spacious hall and the Chairman, Mr. F. J. Payne

explained the event. Among the other speakers were, The Rev. Anagarika Dharmapala, G. A. de Zoysa, Basilo Giurkowsky of Switzerland, Prof. Wickremasinghe, T. C. Humphreys, A. C. March and P. P. Mookerjee. A group photograph was then to be taken but rain came down and it had to be abandoned. Among those present were:—

Madame Alexandra, Mr. and Mrs. W. A. Ross, Miss A. Van Dort, Kumari M. A. Weerasinghe, Elisie M. Blake, A. Andigier, Mr. F. L. Gardner, Dr. W. Samarasinghe, Dr. K. R. T. Peiris, Messrs. G. S. Weerasinghe, J. D. Goonewardene, C. V. Dhanapala, F. de S. Jayaratne, A. C. March, Bastile, Giurkowsy, Miss A. M. Faulkner, Miss M. C. Debenham, Mr. P. P. Mookerjee, Dr. Bandara, Mr. C. Humphreys, Mrs. J. E. Galloway, Mr. Richard Jaschke, Mr. Frances Boyledes Tuileries, Mr. Dudley Leonard, Mr. Fred Grubb, Mr. J. Brinkley, Mr. L. M. Shefdevillo, R. de La Cova, Miss Ella Rood, Miss Anneta E. Rogers, F. J. Payne, G. A. de Zoysa, C. J. S. de Silva and many others.

FINANCIAL

THE MAHABODHI.

Statement of Receipts and Expenses for the year 1925.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
By Subscriptions and			Paper for Printing		
Cash sale ...	1,076	10 1	Maha Bodhi ...	317	12 6
By Advertisements ...	58	0 0	Press bills for printing		
Deficiency in Receipts	664	10 5	the Maha Bodhi ...	1,308	13 0
			Stamps ...	126	5 0
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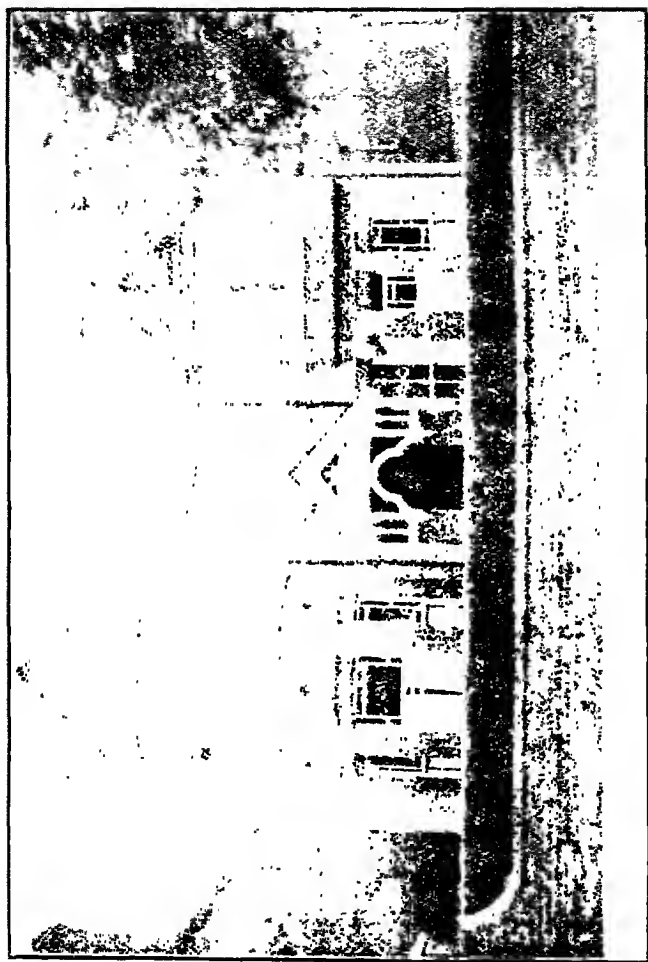


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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसेथ भिक्खवे धम्मं आदि कल्लाणं मज्झे कल्लाण
परियोसान कल्लाणं साय्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXIV]

OCTOBER,

B. E. 2470
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[No. 10

A BUDDHIST SERMONETTE

" 'He abused me. He struck me. He overcame me. He robbed me': those who brood over thoughts such as these, in them anger and hatred do not come to an end. But in those who do not dwell upon such thoughts, in them anger and hatred cease." So runs one of the opening stanzas of the Dhammapada ; and most of us will be inclined readily to assent to their truth. Indeed, we should be disposed to say that it was hardly necessary to put such an obvious truth in words at all, since, how should anger and hatred arise in us against any one save through their having hurt us in one way or another? What, instead, we should like very much to know is : When some one has injured us by word or deed, how we can do anything else but think about it,—how we can keep our mind from being haunted by it, and from dwelling upon it, and being tormented by our broodings over it ; for it is not

"human nature" not to feel an injury and resent it, and wish to hurt in return the person who has hurt us.

Well, the Dhamma taught by the Buddha has an answer to this "natural" demand of the "natural man"; but it is an answer of a rather startling kind. Putting it plump and plain, that answer is: "You cannot justly be angry with another person; for no other person has hurt, or *can* hurt you! You have hurt yourself!"

Yes, every time we may chance to receive wrong at the hands of another person, as believers in the Buddha-dhamma we have to tell ourselves: "It is not this person who has hurt me. Literally and truly, it is only *at his hands* that I have received this hurt. The true and actual source of the hurt is myself, is my own past deed. I have done this to myself."

For, all that is happening to each one of us now, all that ever has happened to each of us, as all that ever will happen to each one of us in the course of our future journeying through Samsara, is, has been, and will be, nothing else but our own doing, our own deed, coming back to us through the hands of this or the other person. How perverse, then, how stupid of us, to get angry with that person who is merely the *tool*, the particular *instrument*, through which *we have hurt ourselves!*

When we become angry with such a person we are in exactly the same position as a person who should get angry with the hammer with which he has hit and hurt his own thumb. A foolish proceeding, worthy only of children who do not know any better, and whose parents have not corrected that foolish inclination in them. And if, further, we should wish to hurt the hammer that has bruised our fingers, and should start to call it names and to beat it, with the idea of thereby "punishing" it, taking vengeance on it for hurting us, we should be looked upon rightly by most sober people as not merely foolish, but something not far removed from mad.

Yet, from the standpoint of the Dhamma, it is of this foolishness, of this madness, that we are guilty, each time

we entertain thoughts of anger and hatred against those whom we think, and sometimes say, have hurt us. We are angry at, and hate, the hammer ; when the only thing we ought to be angry at, and blame, is ourselves, our own clumsiness and lack of skill in wielding the hammer. There lies the real cause of all our hurts : our own clumsiness and lack of skill in wielding the hammer of action, of Kamma. Because we have not used that hammer aright, have not used it with proper skill, therefore have we hurt ourselves. That is the whole story.

And what is it, not to use the hammer of action rightly? What is it not to act skilfully? Do any of us need to be told this? Do any of us need to be told what is right action, what is skilful action?

In its first lessons for beginners,—and most of us are only beginners in learning the Buddha's lore, and need its first lessons before we can profitably pass on to the others,—in its first lessons the Teaching of all the Buddhas is nothing else but the teaching of right, of skilful action, of the right and proper way of wielding that hammer which is the only tool we have wherewith to hew our way through the world, and then out of the world to the Beyond-the-world,—the hammer of Deed, of Doing. Not to take, but to save, life ; not to rob others but to give to them ; not to betray women's honour, but to protect it ; not to speak falsely or abusively or idly, but truthfully and courteously and to the point ; not to take into the body narcotic or intoxicating drugs that mar and vitiate the mind's proper action,—this is right and skilful action which does not bring us hurt, now or at any other time, immediately through our own hands in the present, or mediately through the hands of another in some future time.

Thus, in this present moment, anger and hatred at another person may come to an end for a follower of the Dhamma, if he will only remind himself that the wrong done him, is done to him by himself, by his own unskilful action in the past ; and that the person who *seems* to be the inflicter of the injury is no more than the *instrument* through which it is inflicted.

And the root cause of any possibility, even, for anger and hatred at another person arising within him in the future, will be completely removed when he makes up his mind, and in actual deed carries out the intention, to abandon all those forms of clumsy, unskilful action,—killing, stealing, adultery, evil speech, partaking of intoxicants and narcotics,—which entail injury and hurt to him in the future, at the hands of another person, or in any other way.

And so, instead of using the words of our text, "That person has abused, beaten, overcome, robbed me," and feeding a fire of anger in his breast by brooding upon the injury done to him, he will say instead, and find the flames of anger dying down in his heart as he says them :

"I myself, and no other, have abused, beaten, overcome, and robbed myself, in those past days when, foolish and witless, I did these clumsy, unskilful deeds that have brought this hurt upon me. Henceforth I will be wiser, more heedful, and cease from these actions which only mean, in the end, abusing and beating and robbing myself. I will have more sense in future. I will listen to, and follow the counsel of, my Teacher. Obeying the Law which, he tells me, cannot be broken, whose sure working cannot by any cunning be evaded, I will make to myself a future that will be free from hurt at any one's hands, from any quarter whatsoever. For the universe and all that is in it, will then be my friend, not my enemy, and bring me only good, never bring me ill."

In the man who can speak thus, and *mean* it, and act upon its meaning, all anger and hatred, nay, all *possibility* of anger and hatred, has come to an end for ever.

J. F. M'KECHNIE.

IS THE DOCTRINE OF THE BUDDHA, SCIENCE ?

BY DR. GEORGE GRIMM

(Continued)

THE DOCTRINE OF THE BUDDHA THE RESULT OF EXPERIENCE AND REFLECTION

By science is understood a system of items of knowledge *based upon sense-perception and reflection*. That means : The sources of the knowledge have to be shaped exclusively by sense-perception and that general human, mental activity called reason which translates what is seen through sense-perception, void of words or concepts, into a relationship of concepts, or into judgements, and thereby at the same time, into speech. In the postulation of sense-perception as the fundamental source of science, it is sought on one hand to limit the objects of every science to the objects of possible experience; and on the other hand it is intended thereby to give expression to the fact that *normal* perception alone can be taken into consideration as a source of science. It is indeed frequently maintained that there is a twofold kind of perception, namely, that of our normal senses directed outward; and then, a *mystical enlightenment* which has to arise : "Only this inner 'enlightenment' can bring truth. Towards it therefore one must seek to force one's way. Whoso has gained it, smiles at the pitiable, inadequate 'light of nature' reason, which aims at gaining real truth by the working up of normal perception. This inner enlightenment is something absolutely individual; its content also is not at all communicable since to it no concept and no word any longer applies, for all concepts and words are formed out of normal perception, and for that reason possess validity only in this domain. Hence this inner enlightenment must remain wholly and entirely confined to the

individual upon whom it has been bestowed." This mystic enlightenment, indeed, has been introduced into the Teaching of the Buddha, in that it has been contended that doctrine of the Buddha can be recognised as true only through such an inner enlightenment which must arise, the nature of Nibbāna, the goal of the Buddha's teaching, especially, being realisable only in this manner. Nibbāna, thus, can only be *realised* by the private individual, but not demonstrated to others, and thus its nature cannot be communicated. For it belongs to the domain of the unrevealed (*abyākatā*). The Noble Eightfold Path can only provide the antecedent conditions under which this inner enlightenment can arise; and when one calls the Teaching of the Buddha "The Religion of Intuition," it is in *this* sense that it is meant, thus, *in antithesis* to the "Religion of Reason." It is clear that if this apprehension of the matter really were valid, then the Doctrine of the Buddha could not really be science; for then it would be based, not upon normal perception, but upon a source that, in the founding of the system might audaciously be confounded with the basing of religions upon the revelation of a personal god. For, in both cases mere *faith* would have to constitute the basis of my whole present view of things; and added to that, of my entire behaviour demanded of me and issuing in a direct renunciation of all that which the whole world declares to offer the only possibility of gaining happiness. The out and out Christian, *i. e.*, the member of a Catholic Order, must renounce all the pleasures of the world because his god offers him the prospect of a heaven after death, in the existence of which, up till then, he simply must have faith. And he who is bent upon inner enlightenment must venture upon all the enormous demands which the genuine Bhikkhu life makes for the whole life-time in the mere confidence that some time later, and in all probability, only in some later existence, thus perhaps in a hundred or a hundred thousand years (which, indeed, the Buddhist "Illuminists" regard as the normal period) the inner illumination will arise, which only *then* will bring him the

knowledge of the real grounds for all the tremendous renunciation which up till then he has practised. For up till then, the *goal* of all his efforts is even less known to him than is his heaven to the Christian, the latter being known at least by description since that goal admittedly cannot be put into words, thus, is in no way communicable. Is not such a foundation for moral behaviour downright absurd? Would not a man who upon this foundation led a life of complete renunciation—as a matter of fact, of course, no one *can* do so, on which account precisely this Illuminism no longer produces saints, nay, not even serious striving after deliverance—would not such a man be actually comparable to that man who “thus spoke: ‘I have desire, I have longing for her who is the most beautiful lady in all the land.’ And one should ask him: ‘My good man, of this most beautiful lady in all the land after whom you desire and long, do you know whether she is a princess or a Brahmin’s daughter or a merchant’s or a menial’s?’ And he should answer, ‘No.’ And one should ask him: ‘My good man, this most beautiful lady in all the land after whom you desire and long, do you know her? do you know her name? or whence she is descended or belongs? whether she is of tall or low or medium height? whether her complexion is black or brown or yellow? in what village or town or city she resides?’ And the man should answer, ‘No.’ And one should ask him: ‘So then, my good man, whom you know not neither have seen, after her do you desire and long?’ And he should answer, ‘Yes.’ What think you, Potthapāda? In such a case, would not that man have given an incomprehensible answer?” (Digha Nikāya).

And so the effort after deliverance of every one who has not for himself already attained complete clarity as to the goal set before him by the Buddha, thus, as to that which is really to be understood under the name of Nibbāna, is condemned to utter fruitlessness. “If, Bhikkhus, a forest hermit, questioned concerning the supernormal states, should not be able to answer, one says of him: What use is it to

this venerable forest hermit that he lives in the forest alone by himself, since the *goal* for the sake of which he has gone forth, he *does not at all know*." (Majjhima Nikaya).

Thus the Buddha assumed it as *self-evident* that we must have *comprehended* the goal he sets before us, Nirvāna, before we can *realise* it. On this very account he says also in the Khuddaka-pāṭha: "This is what a man ought to do who with skill seeks his best weal, *after he has fully cognised the still realm*: let him be energetic, upright, conscientious, obliging, gentle and void of pride." In order, however, to be able to comprehend this still realm, it must first be communicated by him. Thus, this goal, and along with this, of course, his whole doctrine must be communicable. "And I succeeded in communicating my knowledge to them," he says in the Majjhima Nikāya. "The Perfect One declares himself capable of explaining the whole of life from the foundation upwards." "He lays the Doctrine before the four classes of hearers, as a whole, in its details, and in its connections." "There is, Bhikkhus, a fourfold exposition of the Doctrine [the Four Noble Truths, precisely, Nibbāna being included among them as the Third Truth] which, when it has been given, can be grasped wisely by a man of understanding within a very short time. I will declare them to you, Bhikkhus; ye will lay hold of them from me." "As now the Master expounds the Doctrine, further and further, it becomes to the disciple *clearer and clearer*, and sentence by sentence it unveils itself to him." "But he is dull of vision. What can be attained by sharpness of wit, that he does not attain." "Sharp of wit is he; he is endowed with the wisdom that beholds rise and fall, with the holy penetrating wisdom that leads to the complete annihilation of suffering." "Two conditions lie at the basis of right knowledge: the voice of another, and deep reflection." "Lord Gotama has community with clear, penetrating intellects. with the wise and sharp-witted." Whilom opponents of the Buddha, however, who later became his adherents, and still later, saints, said: "We must have lost our understanding;

we must have found our understanding again." Speaks so an Illuminist who has realised something mystical which he cannot express? Or speaks so a sober ; balanced mind on the ground of what is commonly called empiricism?

Every normal cognition is carried out under the forms of *the law of causation, i.e.,* it cognises and describes causality alone: to the logical ground through which every assertion must be capable of being supported, corresponds *objectively* the relationship of cause and effect. On this very account, the objects of normal cognition and therewith also of every real science as the highest expression of this cognition, can only be causal relations. There is absolutely no science, and can be none, whose exclusive object is not in some way or other the establishing of causality in itself, or its expression in a concrete case, or its annihilation. On the other hand, all causal relations of whatsoever kind must be accessible to normal cognition, *i.e.,* must be capable of being translated into the same, just because the power of cognition in its entire formal structure is perfectly adjusted to objective causality. Every science, in advance is certain of itself on this point, that all causal relations which in any wise enter its domain can be worked up scientifically also, in a thoroughly adequate manner. *Now the Buddha-doctrine is absolutely and without reserve embraced in the setting forth of causality as respects arising and passing away, so unreservedly, indeed, that the Buddha himself does not hesitate to term his doctrine the Doctrine of Causality. "The Doctrine (Dhamma) will I lay before you. If that is, this is. Through the arising of that, this arises. If that is not, this is not. Through the dissolution of that, this is dissolved."*

With this the *inner ground* is laid bare as to why it was possible for the Buddha "to communicate his knowledge," and why he never was weary of translating into clear concepts and words, all, without any exception all, that he had come to know, and the communicating of which he held to be of value, as well as why in general he addressed himself only to "clear, penetrating minds, to sharp-witted, understanding intellects,"

thus, turned precisely to such as were capable of keen, logical thought ; but not to fanciful, mystical natures who look for their salvation, truly not from the revelation of some unknown god, but in its place—what yet at bottom amounts to the same thing—from an inner enlightenment which by its very nature is, until further notice, completely unknown to themselves, and is to bring them the Immense, the Tremendous.

“‘This has arisen,’ do you *comprehend* that, Bhikkhus?’—
 “‘Yea, Lord.’” “‘Through such nutriment formed,’ do you *comprehend* that, Bhikkhus?’—“‘Yea, Lord.’”—“‘Through the dissolution of such nutriment, what has arisen is fallen prey to the law of dissolution,’ do you *comprehend* that, Bhikkhus?’—
 —“‘To be sure, Lord.’”—“‘Perhaps this has not arisen,’ who thus wavers, Bhikkhus, begins to doubt.’”—“‘Certainly, Lord.’”—
 —“‘Perhaps what has arisen, through the dissolution of such nourishment is yet not fallen prey to the law of dissolution,’ whoso thus wavers, Bhikkhus, begins to doubt.’”—“‘Certainly, Lord.’”—
 —“‘This has arisen,’ when, Bhikkhus, one *comprehends* this as it really is, with perfect wisdom, does all doubt then disappear?’”—“‘To be sure, O Lord.’”—
 —“‘Through such nourishment formed,’ when, Bhikkhus, one *comprehends* this as it really is, with perfect wisdom, does all doubt then disappear?’”—
 —“‘To be sure, Lord.’”—
 —“‘Through the dissolution of such nutriment, what has arisen is fallen prey to the law of dissolution,’ when, Bhikkhus, one *comprehends* this as it really is, with perfect wisdom, does all doubt then disappear?’”—
 —“‘To be sure, Lord.’”—
 —“‘This has arisen,’ do ye, O Bhikkhus, entertain the slightest doubt on this point?’”—
 —“‘No, Lord.’”—
 —“‘Through the dissolution of such nutriment, what has arisen is fallen prey to the law of dissolution,’ do ye, O Bhikkhus, entertain the slightest doubt on this point?’”—
 —“‘No, Lord.’”—
 —“‘This has arisen,’ have ye, O Bhikkhus, as it really is, with perfect wisdom, *clearly recognised* this?’”—
 —“‘Yea, Lord.’”—
 —“‘Through the dissolution of such nutriment, what has arisen has fallen prey to the law of dissolution’: have ye, O Bhikkhus, as it really is, with perfect wisdom, *clearly recognised* this?’”

—"Yea, Lord."—"Will ye then, Bhikkhus, thus *cognising*, thus *understanding*, turn back as to your salvation to the vows, *phantasies* and observances of the ordinary Samanas and Brahmanas?"—"Certainly not, Lord."—"How now, Bhikkhus, so saying, do ye each say what you yourselves have *thought out*, what you yourselves have *cognised*, what you yourselves have understood?"—"That is so, Lord."—"Well taught are ye, my Bhikkhus, with this *clearly visible* Doctrine, the timeless, inciting, inviting, *to be understood by every man of understanding*, 'Clearly visible, Bhikkhus, is this Doctrine, timeless, inciting, inviting, to be understood by every wise man of understanding': when this was said, for this reason was it said." (Majjhima Nikāya).

Yet once more! Does an Illuminist or an enraptured Yogi speak in this style? Or is it a cool, sober brain which thus speaks; and only has to impart, and only wishes to impart, what a normal man with his *normal* mental powers can comprehend, if only he wishes to comprehend? Is it not clear from such passages how wide as the heavens apart is the Doctrine of the Buddha from that mystic obscurity wherein men incapable of thought, indolent of thought, seek to enwrap it? An undertaking in which they also ever and again find willing echoists, since there are so many who find themselves so much more at home in the mystic twilight of a Christian cathedral than in a lecture hall all flooded with light, or, let us say, in an assembly of "powerful-minded," thus, keen-thinking, Buddhist monks.*

* As such an assembly in positively overwhelming fashion is described at the beginning of the 118th Sutta of the Majjhima Nikaya. Only in such assemblies in the open, or in bare, enclosed halls, as the external environment alone suited to his Doctrine, "plucked pure out of the kernel," without any adornment, does the Buddha almost always speak; but not in temples or churches which yield the luxuriant soil so well adapted to mysticism. Not in these temples or churches, but there, may the "holiest state in the world" be founded; by which, however, it is not asserted that such temples and churches, for those who have already escaped the danger of mysticism,

Now the reader may perhaps think that it is only isolated passages in the Canon of the Buddha's Discourses that have been brought before him here. None the less such an assumption would be quite unfounded. On the contrary, the total discourses of the Buddha, as also the total discourses of his sainted disciples, always treat the theme of the doctrine in the same fashion. Always and without exception this was aimed at : through the appeal to the normal powers of the mind, thus, the natural reason of the hearer, to awaken the insight that all suffering resides in the five groups of grasping to which we find ourselves chained, since these groups of grasping are *transient*, (anicca), therefore for us pain-bringing (dukkha), therefore inessential and unsuited to us (anattā), for which reason the will for them must be brought to extinction so that peace and rest may enter into us. "The Awakened One unveils the truth : this is personality, this is the arising of personality, this is the annihilation of personality, this is the way to the annihilation of personality." "The five Groups of Grasping are the personality, namely, the Grasping-group of Body, the Grasping-group of Sensation, the Grasping-group of Perception, the Grasping-group of the Mental Activities, and the Grasping-group of Consciousness." "What kind of things are wisely to be penetrated? 'The five Groups of Grasping,' is to be replied." "There are five Groups of Grasping in which the Bhikkhu must *observe* arising and passing away : Thus is the body, thus it arises, thus it dissolves. Thus is sensation, thus it arises, thus it dissolves. Thus is perception, thus it arises, thus it dissolves. Thus are the activities of the mind, thus they arise, thus they dissolve. Thus is cognition, thus it arises, thus it dissolves. And while he observes arising and passing in these five Groups of Grasping, he gets rid of the proud delusion 'I am,' [namely, this personality]. When this

might not be compared to those gardens with "mighty trees, elevating, calming, removed from noise, lost to noise, avoided by the people, where men may sit alone and can reflect." (Majjhima Nikaya).

is so, the Bhikkhu reflects: What there was of the proud delusion 'I am' in respect of these five Groups of Grasping, that I have lost. And so he abides clearly conscious." "Whoso perceives the Arising of things through Cause, the same perceives the Truth. Whoso perceives the Truth, the same perceives the arising of things through Cause. In dependence upon a cause, verily, have these five Groups of Grasping arisen. Desire, longing, complaisance and inclination for these Five Groups of Grasping, this is the arising of Suffering. And the suppression of eager desire, the putting away of eager desire for these five Groups of Grasping, this is the Annihilation of Suffering." "What kind of knowledge now has the venerable one, what sort of vision as regards these five Groups of Grasping, when he no longer grasps, and has set his mind free from the influences? A Bhikkhu who is a destroyer of the influences, an ender, has done the work, laid down the burden, attained deliverance, destroyed the fetters of Becoming, is delivered in perfect wisdom, can thus render account: The Body, Sensation, Perception, the Mental Activities, Cognition, Brothers, have I cognised as feeble, undelighting, unrefreshing; and what of clinging, mental inclination, cleaving, attachment, there is, which clings to Body, Sensation, Perception, the Mental Activities, because I have conquered and renounced, ceased from, scattered, caused to disappear all these, my mind is delivered; so I understand." "What think you, Aggivessana? Is the Body—Sensation—Perception—are the Mental Activities—is Cognition, eternal or non-eternal?"—"Non-eternal, Gotama."—"But what is non-eternal, is that pain-bringing or joy-bringing?"—"Pain-bringing, Gotama."—"But what is non-eternal, pain-bringing, changeable, of this can one rightly say: This belongs to me, this am I, this is my self?"—"Certainly not, Gotama."

Are not all these words an appeal to the *normal every-day reason*? Did not the Buddha himself take up this standpoint when, he specially put the final questions to a simple man of the world, in fact, to an opponent who had boasted that

he would "take a shower-bath for refreshment with the ascetic Gotama, somewhat as a sixty-year-old elephant goes down into a deep lotus-pond, and for refreshment takes a shower-bath?" (Majjh. Nik.).

Or did the Buddha perhaps assume, even in this every-day man, as he awaited a *correct* answer to the question, as also in the case of the "numerous crowd of Licchavis" who were present at the debate, and as whose representative Dummukha took the part of the Buddha, that among them all, suddenly, in the midst of the debate, an inner enlightenment would come into action? But if not, is it not then positively foolish to seek to introduce Illuminism also into the Doctrine of the Buddha? Here, to be sure, the Buddhist illuminist will try as speedily as possible to paralyse this question with the objection that in the above-cited words of the Buddha there has not been reproduced the full secret of the Buddha's doctrine, the "incomparable knowledge" of the Buddha. Of this, for all that it holds good, that one can only grasp it by inner enlightenment. But this, again, is "idle chatter." For, precisely the *perfect* seizing of the above questions of the Buddha to Aggivessana, and the answer given by the latter, is, already, the entire wisdom of the Buddha, is already "the incomparable knowledge" that leads immediately to the "incomparable deliverance."

"And in how far, O Gotama, is a Bhikkhu a holy one, a destroyer of the influences, an ender, has he done what was to do, laid down the burden, attained deliverance, destroyed the fetters of existence, being released through perfect wisdom?" "There, Aggivessana, does the monk regard whatsoever may be of Body past, future or present, his own or another's, gross or fine, common or noble, far or near, all Body he regards, in accordance with actuality, with perfect wisdom thus: 'This does not belong to me, this am I not, this is not my self,' and is *completely delivered*. He regards whatsoever may be of Sensation, of Perception, of Mental Activities, of consciousness, past, future or present, his own

or another's, gross or fine, common or noble, far or near: all Sensation—all Perception—all Mental Activities—all consciousness he regards, in accordance with actuality, with perfect wisdom thus: 'This does not belong to me, this am I not, this is not my self,' and is *completely delivered*. In so far, Aggivessana, is a Bhikkhu a holy one, a destroyer of the influences, an ender, has he done what was to do, laid down the burden, attained deliverance, destroyed the fetters of existence, is he delivered through perfect wisdom. The thus mind-delivered Bhikkhu, Aggivessana, has attained *incomparable knowledge* and incomparable deliverance." (Majjh. Nik.).

So wonderfully simple, so incomparably clear, so truly "comprehensible to every man of comprehension" is thus the Buddha's doctrine. Nothing is necessary save that one should be able to "think clearly and correctly,"—thus, logically and can "analyse the elements." One needs only to dwell "in the consideration of all forms of existence, perceiving transiency, cognising transiency, at all times, ever, undistracted, steadfast of mind, wisely meditative," and merely needs to see into it that all that is transient brings us suffering, and therefore can have nothing to do with our true *I*, our true essence, thus, one needs only be a "*sukkhavipassaka*," that is, be "filled" precisely with this "dry insight," as the contrary of the enraptured mystic, and thereupon one is delivered through wisdom." (paññavimutta).

It was in this manner, for example, that Sāriputta was delivered. "Pleasureable sensations, and also painful sensations, and also sensations neither pleasureable nor painful, Aggivessana, are transitory, have become, have arisen from causes, must dry up and fail, must cease, perish. In such a view, Aggivessana, the experienced, instructed disciple becomes weary of pleasureable sensation, becomes weary of unpleasureable sensation, becomes weary of sensation that is neither pleasureable nor unpleasureable. Weary, he becomes unattracted. Unattracted, he is released. In the released arises this knowledge: 'I am released. Destroyed is re-birth, com-

pleted the holy life, done what was to do, no more is this world for me ; this he understands.' "At that time the venerable Sāriputta was standing behind the Awakened One fanning him. And the venerable Sāriputta thought within himself: 'Such and such things, so says the Blessed One, one ought to *penetrate* and leave aside ; such and such things, so says the Accomplished One, one ought to *penetrate* and deny.' And when the venerable Sāriputta weighed this in mind, inasmuch as it no longer laid hold of anything, his mind was freed from the influences." (Majjh. Nik.)

In this manner also was Rāhula delivered. "What think you, Rāhula? Is the eye—the ear—the nose—the tongue—the body—the organ of thought, intransient or transient?"—Are forms, sounds, odours, sapids, tangibles, thoughts, intransient or transient?"—"Transient, Master."—"But what is transient, is that pain-bringing or joy-bringing?"—"Pain-bringing, Master."—"But what is transient, pain-bringing, changeable, can one maintain thereof: 'This belongs to me, this am I, this is my self'?"—"Certainly not, Master."—"What think you, Rāhula? Is visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, thought—consciousness, intransient or transient? Is visual contact, auditory contact, olfactory contact, gustatory contact, tactile contact, thought-contact, intransient or transient? What do you *think*, Rāhula? What, conditioned by visual contact, auditory contact, olfactory contact, gustatory contact, tactile contact, thought-contact, arises in the form of sensation, perception, mental activities, cognition :* is this intransient or transient?"—"Transient, Lord."—"But what is transient, is this pain-bringing or joy-bringing?"—"Pain-bringing, Lord."—"But what is transient, pain-bringing, changeable, can one maintain thereof: 'This belongs to me, this am I, this is my self'?"—"Certainly not, Lord."—"With such a view, Rāhula, the

* Be it well noted how here the entire personality is analysed in its several constituents parts, and in these evaluated. Compare the chapter on personality in "The Doctrine of the Buddha."

experienced, instructed disciple becomes weary of eye, weary of forms, weary of visual consciousness, weary of visual contact.—And of what there may arise, conditioned by visual contact in the form of sensation, perception, mental activities, cognition, even of this does he become weary. He becomes weary of ear, nose, tongue, body, thinking ; of sounds, odours, sapids, tangibles, thoughts ; of auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, thought-consciousness. He becomes weary of auditory contact, olfactory contact, gustatory contact, tactile contact, thought-contact ; and of what here may arise, conditioned by auditory contact, olfactory contact, gustatory contact, tactile contact, thought-contact, in the form of sensation, perception, mental activities, cognition, even of this does he become weary. Weary, he becomes unattracted. Unattracted, he is released. In the released one arises the knowledge, 'I am released. 'Destroyed is re-birth, completed the holy life, done what was to do, no more is this world for me,' he now understands. So spake the Blessed One..... But while this exposition was being given, inasmuch as it no longer laid hold of anything, the mind of the venerable Rāhula was freed from the influences." (Majjh. Nik.).

In this manner, further, sixty Bhikkhus were delivered while the Buddha pointed out to them in the sharpest logical demonstration as regards every single member of the machinery of our personality, (using the criterion that nothing can belong to our essence which we see arise and pass away) that belief in personality, that is, belief to the effect that in any way we consist, in our personality, is a "leaning towards ignorance" (*avijjānusaya*) Majjh. Nik. 48th Sutta. Also, according to the 109th Sutta of the Majjhima Nikaya, during a keenly logical exposition of the Buddha concerning personality, sixty Bhikkhus won to the liberating knowledge.

Thus, also in these accounts, no trace of "mystic enlightenment." In them also, deliverance and the incomparable knowledge appear much rather as a dry, if also an *overwhelming*

insight into the truth of the Anattā-idea that the entire machinery of our personality, in the ultimate, has nothing to do with our true *I*, with our innermost essence that, this, our true *I*, is thus transcendent.

But how then about Nibbāna? At least this Nibbāna can only be realised upon the path of a mystic enlightenment? This also is false, is quite certainly false, since the state of the man who is delivered is just the Nibbāna-state, and the incomparable knowledge, also the knowledge of Nibbāna. That is to be understood as follows:—

The incomparable knowledge, first of all, as we have seen is the perfect insight into the Anattā-idea that whatever is knowable in us and about us, is alien to our innermost essence. When, however, in fully comprehending this, I directly envisage my whole personality and the entire world as something completely foreign to me, then, naturally, I also know that the fall of this personality and this world at my death, does not touch *me*, but that rather *in the place* of my personality and the world, a domain then presents itself wherein there is “nothing whatsoever” (Sutta Nipāta). Yea, in letting slip out of my consciousness my personality and the whole world, I see this domain face to face. It is the highest actuality free from all that has become, and lying *behind* this. It is the Nibbāna-domain, free from all attributes (Anupadisesa Nibbāna-dhātu), “that realm without support, without hold, where is neither earth nor water, neither fire nor air, neither this world nor another, neither moon nor sun, neither light nor darkness.”

This Nibbāna-vision is thus directly given along with the Anattā-vision; and is therefore also just as much revealed by the Buddha as the Anattā-idea. We have just listened to a description of the same by the Buddha. Elsewhere he describes the splendour of Nibbāna in the most enthusiastic terms, in particular like those quoted on page 518 of “The Doctrine of the Buddha.” To be sure, these descriptions, after all, are always negative. But this cannot by any means be otherwise. For the Nibbāna-domain presents as already has been pointed

out, to the mental eye a bottomless abyss which contains no single one of these elements which make up the world, not even space, so that no positive designation any longer applies.

How then could the view ever arise that Nibbāna belongs to the domain of the *non-revealed*? If one reads through the *Abyākata Samyutta*, one finds that the Buddha, aside from questions as to the eternity and boundlessness of the world, and the identity of the principle of life with the body, has not revealed whether one can say of our *I*, i.e., of our real essence, that it *is* or that it is not, and the like (whether one can say of a deceased Perfect One that he is, or that he is not. From this it becomes clear, first of all, that the *I* in itself, and a deceased Perfect One, are treated in the same fashion. In fact, a Perfect One is nothing more than an *I* become sanctified (*Brahmabhutā Attā*); and a deceased Perfect One no more than an *I* become sanctified, that in addition has freed itself from its "attributes" (*Upadhi*).^{*} To the *I* freed from all attributes, however, or to the *I* in itself, no knowledge penetrates, not even the beam of knowledge of a Buddha. For it is the *subject* of all knowledge, that which lies *at the foundation* of all knowledge, for which all knowledge is, as is set forth in more detail in "The Doctrine of the Buddha," page 521. Hence a Tathāgata, already during his lifetime, is not to be made out—compare "The Doctrine of the Buddha," page 168—

* "Already in the Vedas there is mention of the *Upadhis*. This word is highly descriptive. "It means literally, 'addition,' (with the subsidiary meaning of the unpermitted) by means of which we attribute to Brahman what, according to his nature, does not apply to him." (Deussen, *System des Vedanta*, p. 327). The Buddha, also, calls the alien constituent parts with which we find ourselves burdened, '*Upadhi*,' a word which likewise signifies "attribute" (*upadhā*). Thus, especially, does he expound as the goal of holiness, "*Sabbupadhipatinissagga*," the getting rid of all the attributes. In the Canon is also found the form, *Upādi*, from *upa + ā + dā*, in the expressions *Sa-upadhisesa*, and *Anupadisesa*, *Nibbāna-dhātu*: the Nibbāna-domain still subject to the attributes, and the Nibbāna-domain free from the attributes. Concerning the relationship of Brahman and Dhamma, an article will appear later on in this magazine.

still less after his death. He is *transcendent*: "No measure is there for him who has gone home. Describe him as thou wilt, thou touchest him never." (*Atthañ gatassa na pamānam atthi yena nam vajju tam tassa n'atthi.*")

Hence the Buddha has revealed nothing about the *I* in itself, or the Tathāgata, just because even he also *could* reveal nothing about him. Now it might be thought that with the establishing of the transcendancy of a Tathāgata, the transcendency of Nibbāna would also be established, so that Nibbāna also would belong to the realm of the unrevealed. However, such a conclusion would only be correct if the deceased Tathāgata were identical with the Nibbāna-domain. But how false such a conclusion would be, should be evident at once from the consideration that in that case the Buddha would have done no more than repeat the Vedic teaching that the saint becomes Brahman—thus is called, in the Veda, the highest actuality (*paramattha sāra*): "Whoso knows this, he is without desire, free from desire, of quieted desire, himself his desire.....for he is Brahman; and in Brahman is he dissolved." As it is said of Brahman, "Tattiyam asi"; so the Buddhist also would be obliged to say about Nibbāna: "Tat aham asmi, that am I." But such an assumption the Buddha expressly repels inasmuch as he asserts that Nibbāna also is *Anattā*, not our essence; for of Nibbāna also hold good the words: "N'etam mama: this is not mine." (*Sutta I, Majjh. Nik.*). Rather does the deceased Perfect One sink into the deathless realm of Nibbāna and there disappear *like a stone in the ocean* of which also one cannot say whether in the ocean it retains its individuality, or therein is dissolved. "Those who are free from sense-desires, strong of mind, who stand firm in Gotama's doctrine, are submerged in the deathless, and enjoy the highest peace." (*Sutta Nipāta*, v. 228. Compare also the Note on p. 519 of "The Doctrine of the Buddha.") Furthermore (*Anguttara Nikāya*) the Nibbāna-domain (*Nibbāna-dhātu*) is called an "island," a "hiding-place." The extinguished one, thus, *hides himself* in Nibbāna, so that one cannot find

him there either. The hiding-place itself, however, is to be established with knowledge, and indeed, as we have seen, the moment we have penetrated the Anattā-idea, that is, the idea of the transcendency of our *I*. This idea, however, is, in itself so simple that, after all, any intelligent shepherd can grasp it, as, in point of fact, such an one, Nanda (Sam. Nik. 4. p. 179-181) did actually grasp it so perfectly that he also became "a see-er of Nibbāna," and was able in this hiding-place to hide himself for ever from all suffering.

To be sure, one thing must not be overlooked. The knowledge has uncommonly many degrees. Its first beginning is a dim dawning, a dim, merely emotional *foreboding* of the truth. In its gradual progress this foreboding becomes a *belief* tinged with doubts, finally a completely *logical apprehending*, until, at its culminating point, it issues in the *palpable, visible penetration of its object*.

This, naturally, holds good above all else, of the kernel of the Buddha's doctrine, of the penetration of the Anattā-idea, thus, of the idea of the transcendent nature of our essence. Yea, because this idea requires that we penetrate all that is in any way knowable in us and about us, as, because transient, bringing us pain, and thereby *unsuited* to us, even that to which we are now attached with every thread of our heart, including our own body and mind, therefore is it that we can win the perfect, immediately visible penetration of this thought, only by means of a perfectly purified mind which is no longer perturbed by the hindrances to pure thinking (Nivarana). This purification of the mind can be reached only by following the noble Eightfold Path. The further we proceed upon this Path, all the more, little by little,—“there is no sudden advance to the highest knowledge”—shall we make our way into this Anattā-idea, until the day will come when, “like the sun in the last month of the rainy season, when the clouds and mist have disappeared, at midday” it will stand before us in highest *overwhelming* clarity. Then do we see our personality and the whole world as something entirely

foreign to us, with the same clearness as, in the immediate vision of the Himalaya, the monarch of mountains, we experience this latter in all its majestic proportions. And precisely thereby, there now contrasts with this alien personality and this alien world, the highest reality that stands enthroned *behind* them, the still, immovable, deathless realm of Nibbāna. We have become "see-ers of Nibbāna," behold it face to face. By this tremendous impression shaken through and through, we then shall also see disappear utterly all thirst for a personality and for the world, and so, will taste all the blessedness of that complete freedom from desire, of which the Buddha says: "What of earthly delights, and what of heavenly delights, there are in the world, are not worth the sixteenth part of that delight which is brought about by the extinction of thirst"—Nibbāna is realised, is realised not in consequence of a "mystic enlightenment" that is communicated to us, but in consequence of a penetrating *knowledge* obtained through a purified thought-consciousness. This highest knowledge which brings us the *awaking* out of the dream of life, in which dream we regarded ourselves as belonging to the world, and held this world to be the essential thing, is called Bodhi, that is, just Awakening, even as the word Buddha does not mean "The Enlightened," but "The Awakened."*

(To be continued).

* Compare the 54th Discourse of the Majjhima Nikāya. "Just as if, householder, a man should see a scene in a dream,—a beautiful garden, an attractive grove, a bright landscape, a clear lake, but, *again awake* (patibuddho), should no longer see anything."

THE NUMERICAL SAYINGS

SECTION OF PENTADS.

CHAPTER XIII: ON THE SICK.

(1) A SICK BROTHER.

On one occasion the Blessed One abode at Vesāli in the Gable-roofed Hall of the Great Wood. Then at eventide having risen from meditation He proceeded to the Hall for the Sick. The Exalted One beheld a very weak and sick Brother, having seen He seated Himself on the seat made ready for Him. So seated the Exalted One addressed the brethren thus:—Brethren, whenever five things do not forsake any weak and sick person, he should expect this: Having ere long extirpated the intoxicants, he shall dwell having been freed from the intoxicants, his mind emancipated and insight won, himself in this life having gained the transcendent faculties. What are the five?

Herein, brethren, a brother abides realising the corruptness of the body, conscious of the impurity of material food, not delighting in anything in the whole world, perceiving the transitoriness of all component things, and the consciousness of death is indeed well established in his mind.

Verily, brethren, whenever these five things do not forsake any weak and sick person (and so forth as above).*

(2) FIVE PRACTICES.

Brethren, whatsoever brother or sister practices five things and develops five things, he or she should expect one of two fruitions either, the highest knowledge in this life itself or if

* A critic may ask *cui bono*? What is the use of administering a spiritual healing, when what is wanted most was physical healing? But the obvious answer is: The patient was beyond physical recovery so spiritual medicine alone could be now of any avail at the moment.

there is still any substratum the state of the Non-returner. What five?

Herein, brethren, through the knowledge of the rise and fall of things a brother has his mindfulness well-set, abides contemplating the corruptness of the body and the consciousness of the impurity of material food, not delighting in anything in the whole world, and perceiving the transitoriness of all component things.

Brethren, whatsoever brother or sister practices these five things (and so forth as above).

(3) A PATIENT.

Brethren, a patient endowed with five things is difficult to be nursed. What five?

He is one who does what is unfit ; he does not know what is suitable ; he is one who does not follow the treatment, he does not inform the faithful attendant the state of the disease as it really is : what is increasing as increasing, what is decreasing as decreasing and what is stationary as stationary ; and he is impatient of bodily feeling what has arisen, which is painful, acute, sharp, fierce, disagreeable, unpleasant and life-destroying.

Brethren, a patient endowed with five things is easy to be nursed. With what five?

(Repeat the converse of the above five).

(4) ATTENDANT ON THE SICK.

Endowed with five things, brethren, attendant on the sick is unworthy to nurse the sick. With what five?

He is incompetent to prepare medicine ; he knows not what is fit and unfit, he serves what is unfit and keeps away what is fit ; tends the sick for the sake of gain and not through kindness ; he loathes to remove faeces, urine, vomit, or saliva ; and is incompetent from time to time to instruct, incite, gladden and delight the patient with religious conversation.

Verily, brethren, endowed with these five things an attendant on the sick is unworthy to nurse the sick.

(5) WHAT SHORTENS LIFE (a)

There are these five things, brethren, which shorten life. What five?

One does what is unfit, he does not know what is suitable, he feeds on immature food, he goes about at the improper time, and he is unchaste.

Verily, brethren, there are these five things which shorten life.

There are these five things, brethren, which lengthen life. (Repeat the converse of the above).

(6) WHAT SHORTENS LIFE (b).

Substitute for the *fourth* and *fifth* factors: he is of evil conduct and associates with evil companions."

(7) LIVING ALOOF FROM THE ORDER.

Brethren, endowed with five things a brother is unworthy to be drawn away from the Order. With what five?

Herein, brethren, a brother is not contented with any robe, alms-food, any dwelling or any medical requisites or supports for the sick and the feeble, and he dwells full of lustful thoughts.

Verily, brethren, endowed with these five things a brother is unworthy to live aloof from the Order.

Brethren, endowed with five things a brother is worthy to live aloof from the Order. With what five?

(Repeat the converse of the same first four factors with the fifth as: "he dwells full of thoughts of renunciation.")

(8) FEELINGS OF A RECLUSE.

There are, brethren, these five painful feelings of a recluse. What five?

Herein brethren, a brother is not contented with any robe, alms-food, dwelling or any medical requisites and supports

for the sick and the feeble, and he leads the religious life without finding pleasure in it.

Verily, brethren, there are these five painful feelings of a recluse.

There are, brethren, these five happy feelings* of a recluse. What five?

(Repeat the converse of the above).

(9) HEINOUS OFFENCES.

Brethren, there are these five things that lead to a state of woe and misery, full of violent agitation and inevitable. What five?

Taking away the life of one's (own) mother, taking away the life of one's father, taking away the life of an Arhant, with evil intent wounding a Tathāgata, and causing dissension in the Order.

Verily, brethren, there are these five things that lead to a state of woe and so forth.

(10) MISFORTUNES AND BLESSINGS.

There are, brethren, these five misfortunes. What five?

Misfortunes concerning one's relations, wealth, health, character, views. Living beings, brethren, owing to misfortunes concerning relations, wealth, and health are not reborn, on the dissolution of the body after death, in a state of woe, misery, suffering and punishment. But owing to misfortunes concerning character and views living beings, upon the dissolution of body after death, are reborn in a state of woe, misery, suffering and punishment.

Verily, brethren, there are these five misfortunes.

There are, brethren, these five blessings. What five?

(Repeat the converse of the above).

(Chapter XIII: On the sick ends.)

A. D. JAYASUNDARE.

* Is this pessimism?

SOME ANCIENT INDIAN KINGS ✓

By

Dr. Bimala Churn Law, M.A., Ph.D., B.L.

(Continued from page 445 of the last issue.)

PASENADI

Pasenadi was the son of Mahākosala, king of Kosala. He was educated at Taxila; Mahāli, a Licchavi prince, and a Malla prince of Kusinārā were his class mates. (D. C., pt. I., pp. 337-338). Pasenadi ascended the throne of Kosala after the death of his father. Bāvari who was the son of the chaplain of Pasenadi's father, became Pasenadi's chaplain. The King bestowed on him honour and wealth. In his youth the new king had learnt sippa from Bāvari who informed his royal patron that he would renounce the worldly life. He took ordination and lived in the royal garden. Many brāhmanas became his disciples. Pasenadi served him morning and evening with the four requisites. Afterwards Bāvari with his disciples went to the Dakkhināpatha as he was unwilling to stay in the royal garden any more (S. N. Commentary), II., pp. 579 foll).

The Sākyas became the vassals of king Pasenadi of Kosala who received homage from them and they treated him in the same way as the king treated the Buddha. (Digha Nikāya, III., p. 83). King Pasenadi had a great admiration for the Buddha. The Jātaka commentary furnishes us with an account of the matrimonial relation established between Pasenadi, king of Kosala and the Sākyas of Kapilavastu. It says that at Sāvattī in the house of Anāthapindika there was always unfailing food for five hundred Brethren and the same with Visākhā and the king of Kosala. But in the king's palace, 'various and fine as was the fare given,' no one was friendly to the Brethren. The result was that the Brethren never ate

in the palace, but they took their food and went off to eat it at the house of Anāthapindika or Visākhā or some other of their trusted friends.

One day the king said, "A present has been brought, take this to the Brethren," and sent it to the refectory. An answer was brought that no Brethren were there in the refectory. "Where are they gone?" asked he. "They were sitting in their friends' houses to eat," was the reply. So the king after breakfast came to the Buddha and asked him, "Good sir! What is the best kind of food?" "The food of friendship is the best, great king," said he; "even sour rice-gruel given by a friend becomes sweet." "Well, Sir, and with whom do the Brethren find friendship?" "With their kindred, great king, or with the Sākya families." Then the king thought, what if he were to make a Sākya girl his queen consort: then the Brethren would be his friends, as it were with their own kindred. So rising from his seat, he returned to the palace and sent a message to Kapilavatthu to this effect; "Please give me one of your daughters in marriage for I wish to become connected with your family." On receipt of this message the Sākyas gathered together and deliberated, "We live in a place subject to the authority of the king of Kosala; if we refuse a daughter, he will be angry, and if we give her, the custom of our clan will be broken. What are we to do?" Then a Sākya chief named Mahānāman said to them, "Do not trouble about it. I have a daughter named Vāsabhakhattiyā. Her mother is a slave woman, Nāgamundā by name; she is some sixteen years of age, of great beauty and auspicious prospects, and by her father's side noble. We will send her, as a girl nobly born." The Sākyas agreed, sent for the messengers, and said they were willing to give a daughter of the clan, and that they might take her with them at once. The messengers knew that the Sākyas were very proud of their birth, so they could not believe their words. They told the Sākyas that they would take one who would eat along with them (Sākyas). The Sākyas assigned a lodging for the messengers and then wondered what to do.

Mahānāman told them not to worry about it but to get the dish ready and to bring Vāsabhakhattiyā dressed in her finery and to produce a letter as soon as he would take one mouthful saying that such a king had sent this letter which would require your immediate attention. The Sākya did so. The messengers saw Vāsabhakhattiyā eating with Mahānāman and were firmly convinced that she was his daughter for they could not divine the secret. So Mahānāman sent away his daughter in great pomp. The messengers brought her to Sāvatti and said that this maiden was the true-born daughter of Mahānāman. The king was pleased, caused the whole city to be decorated and placed her upon a pile of treasure, and by a ceremonial sprinkling made her his chief queen. She became dear and beloved to the king. (Fausboll, *Jātaka*, Vol. IV. p. 144 foll.). In course of time, a son was born to Pasenadi and Vāsabhakhattiyā. This son was named Vidudabha who massacred the Sākya later on when he knew that they had deceived his father by giving him a slave girl to marry.

Pasenadi had a fight¹ with Ajātasatru for the village of Kāsi. At first Pasenadi was defeated but later on he succeeded in defeating his sister's son Ajātasatru and having him captured. Then he married his daughter Vajirā to Ajātasatru and gave her the Kāsi village for bath and perfume money.

The Dhammapada commentary gives us a glimpse of the administration of criminal justice by Pasenadi. Once some thieves were caught and brought before the king of Kosala. He ordered them to be bound in ropes and chains and kept in prison.² In the *Digha Nikāya* we read that Pasenadi, king of Kāsi-Kosala, used to collect taxes from the inhabitants of Kāsi-kosala. He used to enjoy the income not alone but with his subordinates.³

On a certain festival day King Pasenadi while marching

¹ *Samyutta Nikāya*, I. 82-85.

² pt IV. pp. 54-55.

³ *Samyutta Nikāya*, I. pp. 228-229.

sunwise round the city seated on the back of an elephant, saw the beautiful wife of a certain poor man who was looking down on the royal pomp from the top of a seven-storied palace. The king was fired by lustful desire for the woman. He had the husband of the woman summoned before him, appointed him a servant and gave him a shield and a sword. The king tried to find faults with him so that he might punish the man with death and could have his wife. But the man used to discharge his duties so satisfactorily that it was scarcely possible for the king to punish the man. At last he ordered the man to bring red earth, which are to be had of the dragons only. Before attending to the royal requisition the servant came home, took his meal and gave the choicest portion of the meal to a traveller. Then he cast a handful of rice into the water while rinsing his mouth. The fish partook of the handful of rice. By offering food to a traveller and the fish the servant acquired merit. He stood on the bank of the pool and addressing the dragons, he said that he would transfer the merit to the dragon who would give him red earth and water lilies both white and blue. The king of the dragons appeared in the guise of an old brahman. He was assured of the merit ; he then brought red earth and water lilies both white and blue to the servant who transferred all his merits to the king of the dragons. The servant came back to the palace with red earth and water lilies. He found the doors closed, threw the red earth on the threshold and hung the flowers over the door. He shouted loudly asking the citizens to witness that he had executed the royal order. Then he left the royal service and took refuge in the monastery. But that very night Pasenadi heard a terrible sound, "Du sā nā so" and had not a wink of sleep. The following morning he enquired of a brahmin as to the significance of the sound. The brahmin frightened the king by saying that it signified death. But he assured the king at the same time that this danger could be averted if the king would sacrifice one hundred of every description of living beings. The king, afraid of death, ordered his men to arrange

for a sacrifice. All sorts of living beings were got ready ; meanwhile Queen Mallikā seeing so many living creatures, enquired of the matter and learnt every thing. The queen reprimanded the king for his foolishness in relying on the brahman's words and told him that it was impossible for one to save one's life by sacrificing other lives. She took him to the Buddha who explained the meaning of the sound. The king was satisfied with the answer, paid obeisance to the Teacher, came back to his palace and ordered the release of these living beings got ready for sacrifice. (Dhammapada Commy. II. p. 1 foll.).

Many a tale is told in the Pāli literature about Pasenadi's dealings with Buddha and his disciples. The Samyutta Nikāya tells us that Pasenadi before accepting Buddha's discipleship saw Buddha at Jetavana. Pasenadi asked him thus, "Six heretical teachers, e.g., Purana Kāssapa and others, who are senior to you in age and in point of the time of ordination, do not care to call themselves Buddhas. How is it that you though younger in age call yourself a Buddha?" Buddha replied, "A Ksatriya, a serpent, fire, and a bhikkhu though younger in age should not be disregarded." Pasenadi heard this reply and became his disciple. (S. N., Vol. I., pp. 68-70). Pasenadi was a king of charitable disposition. He gave two towns known as Ukkattha and Sālavatikā respectively to two brahmins named Pokkharasādi and Lohicca, as royal gifts with power over it as if they were kings (Digha Nikāya, I., pp. 87 and 224). He made an incomparable gift and thus became famous for his charity. Once while the Buddha was residing at Sāvattthi in the ārāma of Anāthapindikā at Jetavana, Pasenadi made gifts for a week on an immense scale, not to be compared with the charity practised by any body in his kingdom. These gifts were known as 'asadisadāna' (incomparable charity) (Vimānavatthu commentary, pp. 5—6). Pasenadi had religious instructions from the Buddha on several occasions. He was told that one who is born must meet with decay and death,¹

¹ Samyutta Nikāya, I., p. 71.

that the self of one who commits three kinds of sin is unprotected² and it becomes an enemy to him,³ that one who is in possession of great wealth often becomes attached to the world,⁴ that lobha (avarice), dosa (hatred), and moha (delusion) arise in a person and trouble him⁵ and that earnestness is the only virtue which gives happiness in this life as well as in after-life.⁶ Pasenadi used to take a pot of rice which was sufficient to hold sixteen seers of rice. He reduced his meal to one nālī under Buddha's instruction.⁷

CANDA PAJJOTA AND UDENA.

Canda Pajjota was the king of Ujjain. He was a contemporary of Gautama Buddha. Beal points out in his *Romantic Legend of Sākya Buddha* (p. 29) that Pradyota was called bright lamp, his son was named Purna and the king's personal strength was very great. We learn from the *Theragāthā* commentary that Mahākaccāyana was the chaplain of king Canda Pajjota who asked him to bring the Buddha. Mahākaccāyana went to the Master who taught him dhamma with such effect that at the end of the lesson he with his seven attendants was established in Arahantship with thorough grasp of letter and meaning. Thus accomplished he invited the Buddha on behalf of the king, saying "Lord! The king Pajjota desires to worship at your feet and hear Dhamma." The Buddha told him and his seven attendants to satisfy the king by their mission. Thus bidden they returned to the king, satisfied his desire and established him in the Buddhist faith. Since his conversion to the Buddhist faith Buddhism became the State-religion of Avanti.

² Ibid. p. 73.

³ Ibid. pp. 71-72.

⁴ Ibid. pp. 73-74.

⁵ Ibid. p. 70.

⁶ Ibid. pp. 86-87

⁷ Ibid. pp. 81-82

The Dhammapada commentary furnishes us with a romantic story of the manner in which the matrimonial alliance was established between the two royal families of Kausāmbi and Avanti.

Once Udena, king of Kosambi, was informed by a woodman that a white elephant was moving on the bank of a lake. Udena versed in the art of charming elephants desired to capture the elephant. He set out with his men to capture it. He recited his spell, played his lute but in vain. Udena pursued the elephant. He could not understand that it was not a living being but a wooden elephant containing armed men inside its belly. The more he pursued the elephant the more the latter continued its flight. Thus King Udena was disbanded from his men and was easily captured by the men of King Canda Pajjota of Ujjain. King Udena was imprisoned. On the third day, Udena said to the keepers, "where is your king? Why is he acting like a woman? He has captured a royal adversary and he should either release him or kill him." The keepers said these to their king who came to Udena and questioned him whether he had said so. King Udena answered in the affirmative. Then Canda Pajjota said that he would release him provided he would teach him the art of charming elephants. King Udena consented to teach the art to anybody who would be agreeable to pay homage to him. The king of Ujjain declined to pay homage to the King of Kosambi and asked the latter to teach the art to a hunchbacked woman who would pay homage to him. King Udena agreed. King Canda Pajjota asked his daughter to sit inside a curtain and learn the art from a leper who would sit outside the curtain. Thus arranged Pajjota's daughter Vāsuladattā began to learn the art from Udena who remained outside the curtain. A few days passed but Vāsuladattā could not learn the art. One day Udena rebuked her saying, "You hunchbacked woman:—You have no intelligence. You won't be able to learn it." "What do you mean by a hunchbacked woman, you wretched leper?" asked Vāsuladattā. Udena lifted the curtain and saw the

beautiful girl and fell in love with her. The girl too fell in love with Udena at first sight. Then they decided to leave the palace. Vasuladattā deceived her father by exacting from him the permission of going out of the palace at night to obtain medicinal herb that would facilitate the learning of the art. One night Vāsuladattā eloped with Udena who brought her to Kosambi and made her his chief consort. (Dhammapada commentary, I., p. 191 foll.).

The Dhammapada commentary narrates the account of the birth and the attainment of sovereignty of Udena, son of Parantapa, king of Kosambi. One day Parantapa and his queen who was pregnant, were basking themselves in the rays of the newly risen sun. The queen put on the crimson blanket of the king and had a royal signet on her own finger. A monster bird took the blanket to be a piece of meat, and bore off the queen through the air. The queen afraid of death kept silent lest her voice should frighten the bird and cause it to drop her. The monster bird settled on a banyan tree. The queen immediately clapped her hands and frightened the bird away. After freeing herself from the cruel clutches of the monster bird she experienced double danger at one and the same time at the close of the day. A severe storm arose causing nature restless and travail came upon her at the same time making her restless too. She was alone and had no one by her side. The queen suffered the terrible night. The following morning at day break nature became silent and the queen gave birth to a bonny son. The child was named Udena, because he was born at the time (utu) of a storm, at the time when she was upon a mountain and at the time when the sun just rose. An ascetic while picking up bones from the foot of trees heard child cry, looked upwards and saw the queen. Then after an exchange of the password of the Ksatriya caste, the queen came down and the child was taken down by the ascetic. The queen ordered the ascetic not to touch her. Both of them came to the hermitage ; the ascetic provided the queen with every necessary things. A few days

after, a sinful thought due to self-preservation crossed the queen's mind. She began to display herself in a state of nature and seduced the ascetic to violate his vow of chastity, thenceforth the ascetic and the queen began to live together as husband and wife. One day as the ascetic was noticing a "conjunction of a constellation with one of the lunar mansions, he saw the occultation of Parantapa's star," and told the queen that Parantapa, king of Kosambi, was dead. The queen shed tears ; questioned by the ascetic, she told him that Parantapa was her husband and that she was weeping because her child would have been a king if he had been at Kosambi by this time. She was then assured by the ascetic that her son would get the throne of Kosambi. The ascetic taught Udena elephant charms and Udena very soon learnt the art successfully. Then Udena went to Kosambi on the back of an elephant along with several thousands of elephants. He stopped at the entrance of the city and challenged the citizens either to give battle or to give him the throne. The citizens refused to give either. Thereupon Udena showed the royal blanket and the signet to the citizens and told them that he was the son of King Parantapa whose queen was taken away by a monster bird. He mentioned the names of commander-in-chief, etc. The citizens were satisfied with his proof and anointed him king.

King Udena saw Sāmāvatī, daughter of the treasurer Bhaddavatiya, through the window and fell in love with her at first sight. He told the treasurer to give his daughter in marriage with him. The treasurer refused at first sight but ultimately at the desire of his daughter consented to the marriage proposal. Then Udena sent a royal retinue to the treasurer's house to bring Sāmāvatī to the palace. Sāmāvatī was brought to the palace and was made the chief consort. (Dhammapada Commy., Udenavathu, Vol. I., p. 161 foll.).

A brahmin named Culla Māgandiyā brought her niece named Māgandiyā to King Udena who on seeing her fell deeply

in love with her, conferred the ceremonial sprinkling on her, provided her with a retinue of five hundred ladies-in-waiting, and raised her to the dignity of chief consort. The king of Kosambi had thus three chief consorts with a retinue of fifteen hundred nautch girls. (Dhammapada Commentary, I. pp. 199. 203 ; cf. Ibid, Vol. III. p. 193 foll. ; cf. also Udenavatthu, p. 161 foll.).

In the Pāli Buddhist canon King Udena of the Vamsas is said to have been a Contemporary of the Buddha and to have survived the latter. King Udena was at first indifferent or even unfriendly towards Buddhism, but later on he is said to have felt a loving admiration for the Buddha. In the Pāli canon we read that Pindola Bharadvāja dwelt at Ghositārāma in Kausāmbi. He was the son of the chaplain to King Udena of Kausambi. He entered the Order in Rājagaha and followed the method of the teacher with regard to temperance and diet. He then acquired six-fold abhiññā. (Psalms of the Brethren, p. III). King Udena approached Pindola Bharadvāja and asked the cause of young bhikkhus having black hairs on the head leading the life of pure brahmacāris. Bharadvāja replied, "It is the command of the master that bhikkhus should regard as mother, a lady who has reached the age of a mother, should regard as sister one who has reached the age of a sister and should treat as daughter one who has reached the age of a daughter." The king further questioned Bharadvāja, "Mind is unsteady when it is bent upon attaining something. It is for this reason that it might become tempted to get the three classes of women referred to above. Is there any other cause of a bhikkhu leading a pure brahmacāri life? Bharadvāja replied, "The Buddha instructed the bhikkhus to meditate upon the bodies as full of impurities." The king further asked, "Do they who do not meditate upon the impurities of the body find it difficult to lead the pure life of a brahmacāri?" Bharadvāja replied that the bhikkhus were instructed to control their senses. The king admitted that when he entered the harem with his senses uncontrolled, he used to think of various sensual

pleasures, but when he entered with his senses controlled, he did not get the opportunity of thinking of sensual pleasures at all. (S. N., IV, pp. 110-112).

BUDDHA'S IMAGE IN MEXICO

A New York correspondent quotes a cablegram from an American newspaper which says : A stone figure of Buddha has been unearthed in Fizapan, State of Jalisco to which archaeologists attach great importance. The figure is exactly like those found in China and with other discoveries is expected to prove a connection between the early inhabitants of Mexico and the Chinese. The image has been presented to the National Museum where experts are making a careful study of it. Scientists differ radically over the possible oriental origin of the Indians. Other objects found with the figure indicate a pre-Aztes origin.

This cablegram promises many things. The correspondent remarks : Though the above press despatch is very brief it will be as revolutionary as if it was all true. Hitherto the reach of India's culture and its influence stopped with the Western shore of the Pacific. Now it has crossed that body of water. What a triumph for our ancestors? That product of Indian spirituality the Buddha reached America long before Columbus. In other words, the force of the Soul is stronger and longer than the greed of conquest.

He concludes : It is fitting that since Buddha's image was brought here this continent was discovered in the name of his motherland India. When Vivekananda came to the West he came to the land in whose womb the Tathagata's image has been sleeping. Let us hope that the above cablegram will be followed by fuller reports of weight and clarity.

BANGKOK THE BUDDHIST ROME

[The following is a translation from the German by Mr. Dayananda Hewavitarne who is at present in London, of an article by Dr. A. Huppy on the glories of the capital of the King of Siam, describing the temples that abound in Bangkok, which he likens to Rome, the Eternal City of the Christians, considering the wealth of temples and religious institutions :—]

The King of Siam, chief of all Buddhists reside in Bangkok, the fantastic characteristics of which are the Temples and Pagodas in dazzling white, forming a striking contrast to the celestial blue. Even in the Eternal City of Rome, one does not find so many ecclesiastical personages, monasteries and state Temples as in the Siamese Capital. The most magnificent and costly buildings even in the fairylike city of the king are the Temples dedicated to Buddha. Nowhere is greater homage paid to the deity, the tenets of whose religion is that life is full of suffering and that the final glory is *Nirwana*, as in the kingdom of White Elephants. Even the old wonderland of India exhibits no such collection of precious stones, and treasures of different art as in the King's Emerald Temple of Buddha—the *Wat phra keo*.

THE TYPICAL SIAMESE TEMPLE.

The typical Siamese temple is erected in the form of a pyramid, consists of many storeys and adorned with gold. The interior, even in the temples of the poor quarters, is luxuriously ornamented with precious stones, vases and statues of the Enlightened One. The entrances to the Temple are guarded mostly by grotesque statues of soldiers or animals. In the covered galleries, which surround the temple are thousands of statues of Buddha which vary in size ; and in the temple yards dwell dozens of penitent monks for weeks and months wrapped in long white garments. (In Siam white signifies penitence

and sorrow ; for death is no horror to the Buddhist, but the first step towards deliverance. Owing to this even in the gloomy cemetery, *Wat Saket*, where daily a few dozen corpses are cremated, prevails a thoughtless joy.)

BANGKOK'S 300 TEMPLES.

It is astonishing, what skill and money is sacrificed by the rich and poor for these temples. Bangkok alone has over 300, the maintenance of which requires huge sums. Every temple is surrounded by large estates on which stand a large number of buildings, towers, pagodas and cloisters clustered together and in the midst of all these stands the main temple. These estates which are open to the public, serve as a play-ground for the children, promenade for the idle, resort for the weary, and an inn for travellers who take shelter under the so-called *Sala*.

The most delightful temple-grove is that of the *Wat Phra Keo* which is in the capital, but the largest is that which surrounds the *Wat Phe*, which represents a labyrinth of temples, galleries and cloisters. At the entrances to this temple-yard and in the shady groves are scattered a number of statues of demi-gods, giants, lions and snakes.

LARGEST STATUE IN THE WORLD.

In the hall of the *Wat Phe* stands perhaps the largest statue in the world—an enormous statue of Buddha, 150 feet long and 40 feet high. The colossus is comprised of ordinary bricks and mortar, but gilded from head to foot. In the narrow bare cells of the temple groves dwell the bald-headed monks in robes with their novitiates—every Siamese, even the King himself must live in a cloister for a certain period, at least three months.

But the most imposing building in Indo-China is the tower-crowned pyramid of the *Wat Tscheng* or *Chang*, by the banks of the Manam. Away in the distance, brilliant and dazzling stands this artistic building about 300 feet in height, the dimen-

sions of which are enormous and details are inexplicable. When the sun shines one thinks it was covered with precious stones, but these supposed jewels are only millions of small pieces of porcelain, which have been stuck on to the wet mortar, and now represent precious stones. Around the magnificent building are four other similar but smaller pyramids. Steep stairs lead to the higher terraces from which visitors could have a nice view of the city with its numerous pagodas, gold-covered roofs and towers.

AN ARCHAEOLOGICAL FUND

To,

The Editor, Mahabodhi

Sir,

Kindly publish the following proceedings in your valuable paper and send me 4 copies of the issue publishing this letter—price will be sent immediately on receipt of the copies—.

"A large public meeting was held at Baisakhi ground at 6-30 P.M. on Thursday the 15th April.

Resolved that the Zamindars Merchants and Public of Dera Ismail Khan District assembled in a public meeting protest strongly against the decision of the Imperial Assembly in rejecting the grant of 50 lacs of rupees for the creation of a permanent fund for Archæological Work in India and insists strongly on the Government of India as well as Imperial Assembly to move the proposal next year and sanction it without any hesitation, otherwise Vote of Censure and want of confidence will be passed throughout the country."

The resolution was proposed by me and seconded by S. Sadhu Singh bookseller and passed unanimously amidst great zeal.

Hoping sensible public will rouse and do the needful in this important direction.

Tahl Ram Ganga Ram
Zamindar & Hony. Secretary,
Charity Reform Association

THE BUDDHIST ATTITUDE TOWARDS COW PROTECTION¹

BY MR. L. L. SUNDARA RAM, B.A., O.R.L.A.

The religion, or more correctly, the order of life that emphasises with the Jain creed the supreme dictum of life—AHIMSA PARAMO DHARMA, Buddhism stands out as one of the prominent bulwarks against any infringement of life on earth, and preaches the most humane attitude towards the sanctity of life, human as well as animal. Bodhisatta lived this exemplary life and preached it to the world. The LAKKHANA SUTTANTA thus emphasises this phase of the BUDDHA'S life;²

“No living thing he harmed, by hand, by scourge,
By clod, by sword, by any murderous death,
By bonds or threats, no injury he wrought.
Therefore in blissful borne he repeated the fruit
Of happiness, found happy things for deeds.”

Asoka, the supreme apologist and apostle of Buddhism, gave a regal colouring to this humane attitude to life and actually strove his best to bring about an era of peace and amity between the human and the animal worlds. His Rock Edict I, and Pillar Edict V in particular, and his theory of DHARMA in general, stand out as testimonies to this statement.³ The Buddhist monk perpetuates this creed even at the present day wherever Buddhism holds even the slightest sway. One of the supreme qualifications of a person belonging to the Buddhist SANGHA or Order, in order to attain ARHANT-

¹ This is a Chapter of the writer's forthcoming monograph on COW PROTECTION IN INDIA.

² DIALOGUES OF THE BUDDHA. Part III. Translated by Mr. and Mrs. Rhys Davids. Sacred Books of the Buddhists. Vol. IV. p. 157. (1921).

³ See Dr. D. R. Bhandarkar. Carmichael Lectures on ASOKA. 1923. Calcutta University Press. 1925. pp. 273 and 314-15 respectively. The edicts are quoted in full in the chapter on 'The History of Cow Protection in India.'

SHIP, is to practice the ways of humaneness and to live the life of exemplary humaneness.

This is, in short, the general legacy of Buddhism to the world.

With this legacy as its basis, Buddhism evolved her own distinct moral code. Besides pleading for the abolition of caste distinctions and equalising the SNATAKAS when once they embrace the rules of the SANGHA, Buddhism did away openly with all forms of ritual. Ritual formed the back-bone of Brahmanical superiority and supremacy. Sacrifice is the central hinge upon which the Brahmanical ministry of the world moved. This phase of Brahmanical superiority is admirably summed up by Dr. Shamasastri in his *EVOLUTION OF INDIAN POLITY*:⁴ "It was his sacrifice that averted draught by causing timely rains. It was his sacrifice that ensured timely victory to the king over his enemy. It was his sacrifice that brought in a plentiful harvest. It was his sacrifice and medical amulet that introduced concord between the king and the people. In short there was no public or private activity that is not attended with a sacrificial performance. His memory was so strong that he remembered a number of suitable prayers which he alone knew to interpret. He alone knew to perform sacrifices so correctly as to ensure success. His failure to achieve expected success was due to insufficiency of sacrifices. Thus he was a God incarnate to the people of the times." Sacrifice would mean sacrifice of animal victims. The wide range of animal victims capable of being butchered is marked in Brahmanical ritual.⁵ Even live-stock, bulls and cows, which are essential for the economic progress of society were at one time offered at sacrifices in ancient Aryavarta, as we have already seen in the previous chapters.⁶ This is the crucial point which the

⁴ P. 89. Calcutta University Press 1920.

⁵ Cf. SATAPATA BRAHMANA. I. 2. 3. 6-7.

⁶ "It is declared in the VAGASANEYAKA that milch-cows and oxen are fit for sacrifices." VASISTHA DHARMASTRA. xiv. 44-46. Translated by F. Max Muller. S. B. E. Vol. XIV p. 74. Cf. A HISTORY OF SANSKRIT LITERATURE. By Dr. A. A. Macdonnel. 1905. p. 125.

Buddha caught hold of for reproof. To him external and outward show of faith is odious. His respect towards animal life was exemplary. Hence Buddha made it his stock missile in discomfiting his Brahman adversaries during his own-life-time. This is what we learn from the Jatakas. This is the sum total of the Buddhist tradition of the Mahayana type.⁷

As expressed by Dr. Berridale Keith:⁸ "The morality of action predominates in the Buddhist view, and ritualistic practices such as sacrifice and purification, nay even offerings to the dead, become merely surplusage, superstitious usages (SILABBATA) which have no value." Again, take another passage from the pen of Dr. Rhys Davids:⁹ "That a sacrifice of the heart is better than a sacrifice of bullocks, the ethical more worthy than any physical sacrifice is simply the more sensible, rational and more human view of the matter." These two passages put in a nut-shell the attitude of Buddhism towards sacrifice. Several stories are preserved in the Jatakas about the abhorrence of the Buddhist towards the Brahmanical type of sacrifice, as we understand best from the description of Dr. Sylvain Levi, the acknowledged authority on the subject. The learned French Savant says:¹⁰ "It is difficult to imagine anything more brutal and more material than the theology of the Brahmanas. Notions which usage afterwards gradually refined, and clothed with a garb of morality, take us aback by their savage realism. Morality finds no place in this system. Sacrifice which regulates the relation of man to the divinities, is a mechanical act, operating by its own spontaneous energy (*par son energie intime*) ; and that, hidden in the

⁷ Cf. KUTADANTA SUTTA. DIALOGUES OF THE BUDDHA. Part I. Translated by T. W. Rhys Davids. S. B. E. Vol. II. p. 174ff.

⁸ BUDDHIST PHILOSOPHY IN INDIA AND CEYLON. p. 114. By Dr. A. Berridale Keith. D.C.L., D. Litt. Oxford. 1923.

⁹ DIALOGUES OF THE BUDDHA. Part I. S.B.B. Vol. II. p. 164.

¹⁰ DOCTRINE DU SACRIFICE CHEZ LES BRAHMANAS : p. 9. (Paris 1898). Quoted in Rhys Davids, BUDDHIST INDIA. pp. 240-41. London. T. Fisher Unwin. 1903.

bosom of nature, is only brought out by the magic of the priest." This is the relationship that exists between the Brahmanical and Buddhist theories of sacrifice. The marked contrast of these theories to each other is obvious, while the superiority of the Buddhist attitude is easily discernible. In the light of this relationship we will now set ourselves to examine the Buddhist texts as far as they throw light on the Buddhist attitude towards sacrifice, and its attitude towards animal life as far as it touches kine life even though it be in a faint degree.

Mrs. Rhys Davids writes in the *ENCYCLOPAEDIA OF RELIGION AND ETHICS*:¹¹ "The attitude of Buddhism towards every kind of external sacrifice was one of uncompromising dissent. It judged such ritual to be the futile expression of misdirected outlay and effort, and in some of its forms involves cruelty. And the kind of benefits hoped for from the rites was not sufficiently, as we should say, spiritual." This excerpt is amply borne out by the contents of the Jatakas and Suttas as they come down to us. Brahmanas and recluses who perform sacrifices to Agni belong to that class of people who live by low arts and "Gotama the recluse holds aloof from those low arts."¹² The life of a Bhikkhu must be an exemplary life of mercifulness, and he must abstain from killing any living being, and stripped off all roughness.¹³ According to *SAMYUKTA*. 176 :

"Where divers goats and sheep and kine are slain,
Never to such a rite as that repair
The noble seers who walk the perfect way."

Slaughter of life was reprehensible in the "great sacrifice." Bodhisatta trumpets a loud admonition to the Brahmanas and eloquently harps upon the cruelty involved in sacrifice.¹⁴

¹¹ Vol. XI. p. 7. (1920).

¹² *BRAHMAJALA SUTTA* : i. 21. *DIALOGUES OF THE BUDDHA*, part I. S.B.B. Vol. II. pp. 17-19. (1923).

¹³ *SAMANNA PHALA SUTTA*. 43. *IBID.* p. 79.

¹⁴ *JATAKA*. Vol. VI. No 543.

"If he who kills is counted innocent,

.
Let Brahmins Brahmins kill.....

We see no cattle asking to be slain
That they a new and better life may gain.
Rather they go unwilling to their death,
And in vain struggles yield their last breath.
To veil the post, the victim and the blow,
The Brahmins let their choicest rhetoric flow.

.
These cruel cheats, as ignorant as vile,
Weave their long frauds the innocent to beguile."

Further, sacrificial rites were intended to further low aspirations. "The transformation and spiritualisation of the two aspects of sacrifice—as symbol and as self-devotion—are emphasised by Buddhism as they were by Hebrew Psalmist and Prophet."¹⁵ According to SAMYUTTA i, 169, sacrificial celebration of the Buddhist type are no more matters for surplus age and external manifestations, but the inwardness of the motives of the person sacrificing is identified with the personal immolation of self, which means attainment of NIRVANA. Thus the Buddhist taunts his Brahman contemporary, according to this SUTTA:

"I lay no wood, Brahmin, for fires on altars.
Only within, beneath the fire I kindle.
Even my fire burns; even tense and ardent,
I, Arhant, work out the life that is holy.
. the heart's the altar,
The fire thereon, this is man's self well tamed."

The Buddhist type of sacrifice is a personal one, the fires of which are inextinguishable, but last for ever.

I have got to take notice of two anecdotes in greater detail,

¹⁵ In this respect see the *ENCYCLOPAEDIA OF RELIGION AND ETHICS*, Vol. XI. Article on Sacrifice (BUDDHIST), by C. A. F. Rhys Davids, M.A.

wherein Buddha is represented to have taken an active part in completely vanquishing his Brahmanical antagonists by means of arguments and personal example. The first is the KUTADANTA SUTTA to which Dr. Rhys Davids attaches much importance¹⁶ in having won the battle over the Brahmanical theories "by the combined ridicule and earnestness of our Sutta which will have had its share in bringing about the victory." According to this Sutta,¹⁷ Kutadanta is a Brahman potentate, enjoying a fief from Bimbisara. A huge sacrifice was being ordered by Kutadanta, "and a hundred bulls, and a hundred steers, and a hundred rams, had been brought to the post for sacrifice." Gotama Buddha happened to visit Khanumata, the seat of Kutadanta, during one of his mendicant's travels. The proud Brahman heard about Gotama who alone "understands about the successful performance of a sacrifice with its three-fold method and its sixteen accessory instruments." He, along with other Brahmans, called upon Gotama to hear him expound his method of sacrifice. Gotama received him in a befitting manner and related the sacrifice performed by Maha Vijita (Wide-Realm), the most accomplished and virtuous man on earth, which partook of no bloody offering to the deity ; but "with ghee and oil, and butter and milk and honey and sugar only was the sacrifice accomplished." The Brahmans, including Kutadanta, were fully impressed with this mode of sacrifice and craved of Gotama to instruct them whether there are any higher kinds of sacrifice. Gotama, to their satisfaction, ends with a passage from the SAMANNA PHALA SUTTA. Ultimately, Kutadanta embraces the Order and begins his life straight away as a Bhikkhu.

The second one is the STORY OF THE SACRIFICE as

¹⁶ DIALOGUES OF THE BUDDHA. Part I. S.B.B. Vol. II. p. 165. Cf. THE SOCIAL ORGANISATION OF NORTH-EAST INDIA IN BUDDHA'S TIME. p. 226. By Dr. Richard Fick. Translated by Dr. S. K. Maitra, Calcutta University Press. 1920.

¹⁷ S.B.B. Vol. II pp. 173-185.

it is preserved in the JATAKAMALA.¹⁸ According to this story, Bodhisatta was a prince royal having obtained his kingdom by hereditary descent. With characteristic relevance suited to the times, the PUROHITA approaches him to advise the performance of a sacrifice to bring about ampler rainfall.¹⁹ Gotama puts two relevant queries which utterly baffle the Brahmans and render them tongue-tied. They are worthy of remembrance. "And should the victim killed in sacrifice really go to heaven, should we not expect the Brahmanas to offer themselves to be immolated in sacrifice? A similar practice, however, is nowhere seen among them. Who, then, may take to heart the advice proffered by these counsellors?"

"As to the Celestials, should we believe that they who are wont to enjoy the fair ambrosia of incomparable scent, flavour, magnificence and effective power, served to them by the beautiful Apsaras as would abandon it to delight in the slaughter of a victim, that they might feast on the amentum and such other parts of his body as are offered to them in sacrifice?" To fully drive home the import of his teachings, Gotama orders a PURUSHAMEDHA, or human sacrifice, of all the wicked persons in his realm. This stratagem had the desired effect and wickedness was totally stamped out, as the story goes on. Gotama then distributes wealth among his subjects and he is praised by one and all for his wisdom and largesse.

The teachings of Buddhism are largely instrumental in stamping out the excessive resort taken to sacrifice in Brahmani-

18 THE JATAKAMALA. x. "The story of the Sacrifice." Translated by J. S. Speyer. S.B.B. Vol. I. pp. 94-96. London. Henry Froude, Oxford University Press, 1895.

19 On the influence of the PUROHITA upon the kings of the Buddhist times, see, Fick, SOCIAL ORGANISATION, pp. 175, 222, 224-26. Cf. the Hindu Kings and the influence wielded upon them by the PUROHITAS in Shamasastri, EVOLUTION OF INDIAN POLITY. Lect. V. "The duties and prerogatives of kings and priests." pp. 88-98. Calcutta University Press, 1920.

cal India. Dr. Fick sums up this effect in the following manner:²⁰ "The conclusion of this Jataka²¹ as well as similar narratives—for instance, the story of the prince who terminates a sacrificial ceremony in his kingdom by a tournament and further the prohibition of the slaughter of animals in the Ayakuta Jataka (III. 146) point to this, that with the spread of Buddhist doctrines the cult of sacrifice gradually declined." Even as late as the fifth century of the Christian era, Kalhana mentions in his *RAJATARANGINI* that Meghavahana, one of the kings of Kashmir, on account of his respect for animal life, uses the effigy of an animal made with ghee for a sacrifice.²² The effect of Buddhism upon the Brahmanical theory of sacrifice is so decided, that at the present day we find sacrifices of the early Brahmanical type not taking place in India.

One more point remains to be examined. It is the Buddhist attitude to wealth and towards cattle in particular. Asoka best sums up the Buddhist attitude to wealth in one of his Rock Edicts wherein he says, "meritorious is small expense and small accumulation."²³ This is Buddhism's legacy to its followers, the Bhikkhus. In the *CHAKKAVATTI SILNADA SUTTANTA* is another passage which is more explicit than Asoka's in preaching love, charity, abstinence and poverty.²⁴ "And what is the meaning of the wealth for a brother? Here—in that a brother abides letting his mind fraught with love pervade one quarter of the world, and so too the second quarter and so the third, and so the fourth. And thus, the whole wide world, above, below, around, and every-where and altogether does he continue to pervade with love, burdened

²⁰ SOCIAL ORGANISATION. p. 226

²¹ LOHAKUMBHA JATAKA.

²² *RAJATARANGINI*. iii. 7. Translated by Dr. M. Aurel Stein, M.A., Ph. D., West Minster, Archbald Constable 2 Vols. 1900. Vol. I. p. 72.

²³ ROCK EDICT III Bhandarkar ASOKA, p. 278.

²⁴ DIALOGUES OF THE BUDDHA. Part III. S.B.B. Vol. IV. p. 76.

1921 Translated by Mr and Mrs. Rhys Davids.

thought, abounding sunshine and beyond measure, free from hatred and ill-will."

With all this detachment of the Buddhist towards wealth, their veneration of animal life is pronounced and exemplary. Their love of cattle is explicit. The Buddhists recognise them as a fundamental economic factor indispensable to social progress, the SANGHA being essentially a democratic body. They enjoin upon the king the duty of specially protecting the people who are engaged in cattle-breeding and agriculture. Thus says the KUTADANTA SUTTA;²⁵ "Whosoever there be in the king's realm, who devote themselves to keeping cattle and the farm, to them let the king give food and corn." Kautalya describing the system of polity and economics prevalent in the days of the flourish of Buddhism emphasises the superiority of grazing cattle and developing pastures over agriculture.²⁶ The cow always appealed most to the Buddhist. There were special superintendents appointed over cows in the early Buddhist times.²⁷ The appearance of a cow is a superlative quality of beauty and exaltedness.²⁸ With its supreme veneration of animal life, its abhorrence of sacrifice, its exalted attitude to cow's life, Buddhism ranks among the major religions of the world in conserving cow-life.

As a prominent feature of the Buddhist attitude, the institution of the PINJRAPOLE or animal hospital may be sketched here, even though fuller details will be given later on. From time immemorial animal hospitals were flourishing in India. An encouragement to the establishment of such charitable institutions was given in the time of the Buddhist rulers of

²⁵ Verse 11. DIALOGUES OF THE BUDDHA, Part I. S.B.B. Vol. II. p. 176. (1923).

²⁶ ARTHA SASTRA, Book VIII. Ch. iv. Translated by Dr. R. Shamasatri. 2nd Edn. 1923. p. 389.

²⁷ IBID. Book V. Chapter xxix. IBID. pp. 155-159.

²⁸ DIALOGUES OF THE BUDDHA, Part III. LAKKHANA SUTTANTA. 10 Translated by Mr. and Mrs. Rhys Davids. S.B.B. Vol. IV. p. 157. (1921)

India. Animal sacrifice was prohibited, as a knowledge of anatomy is essential in victimising the consecrated brute. Asoka prohibits even the castration of bulls in his Pillar Edict V as it involves cruelty.²⁹ Buddha is reputed to have established animal hospitals besides preventing animal sacrifices, and in his time ancient Indian medicine received the greatest stimulus even though surgery was allowed to languish.³⁰ Asoka is reputed to have appointed DHARMA-officers who preached the doctrine of ANARAMBHO PRANANAM and AVIHISA BHUTANAM. In his Rock Edict II Asoka mentions that he "established medical treatment of two kinds—that wholesome for men and that wholesome for animals."³¹ Commenting upon this, Dr. Bhandarkar adduces a wealth of evidence to the fact that PINJRAPOLES, the establishment of which to protect crippled and aged cows is pressed very much at the present-day in India, owe their origin to the exertions of Asoka, and was carefully preserved at least in the Bombay presidency under the protection of the Mahratta chiefs of the 17th and the 18th centuries.³²

NOTES AND NEWS

MRS. MARY E. FOSTER'S BIRTHDAY ANNIVERSARY CELEBRATION.

As announced in our previous issue Mrs. Foster's 82nd birthday was celebrated by the Maha Bodhi Society with great rejoicing at Calcutta, Buddha Gaya, Benares and Madras in India ; and Colombo, Kandy etc. in Ceylon and also in London, on Tuesday the 21st September. At all these places the

²⁹ Bhandarkar. ASOKA. p. 315

³⁰ A SHORT HISTORY OF ARYAN MEDICAL SCIENCE, p. 189. By H. H. Sir Bhagvat Sinhjee, The Thakore Saheb of Gondol, M.D., D.C.L., LL.D., F.R.S.E London. Macmillan & Co., 1896.

³¹ Bhandarkar ASOKA. p. 276.

³² IBID. pp. 184-85.

celebrations were attended by large numbers of people which shows how grateful the people are to this venerable old lady for her munificent donations towards the activities of the Maha Bodhi Society. All the speakers at the various public meetings held in her honour spoke highly about her generosity and public spiritedness and wished her long life and happiness.

* * * *

CELEBRATIONS AT CALCUTTA.

At Calcutta, the headquarters of the M. B. S. in India, celebrated the joyous event at the Sri Dharmarajika Vihara. In the morning as well as in the evening flowers and lights were offered at the Chaitya containing the sacred relic of Lord Buddha and the merits were given to Mrs. Foster. At about 11 A.M. a number of bhikkhus were given a sumptuous breakfast, and a public meeting was held in the evening at the Vihara Hall under the presidency of Mr. John Van Manen, the learned Secretary of the Royal Asiatic Society of Bengal. There was a large and cosmopolitan gathering present among whom the following were noticed:—Revd. Amarawamsa, Mr. & Mrs. C. Hamamura, Dr. H. W. B. Moreno, M.L.C., Dr. Bhupendra Nath Dutt, Messrs. S. C. Mookerjee, C. C. Bose, Pulin Behari Choudhury and others. Messrs. S. C. Mookerjee, C. C. Bose, Saugata Sugatakanti, Dr. Moreno, Dr. Bhupendra Nath Dutt and Revd. Amarawamsa spoke at length on the generosity of Mrs. Foster and thanked her for her invaluable help for the spread of Buddhism in India. The proceedings came to a close after the presidential speech. Light refreshments were served to all those who were present.

* * * *

ANNUAL FOSTER CELEBRATIONS IN CEYLON.

The 82nd birthday of Mrs. Mary Elizabeth Foster of Honolulu, the great benefactress of Maha-Bodhi Society, was celebrated yesterday. The Maha-Bodhi Society in Ceylon celebrated the occasion with much grandeur as usual. The

programme of their activities in different centres was as follows :—

Maha-Bodhi College Colombo—Full holiday ; Teachers and pupils observing Atasil ; Feeding a large number of poor and giving them cloths.

Maligakande Temple, Colombo.—Sanghika Dana and Pahan Pinkama.

Mallika Home-Bambalapitiya—Feeding poor women and giving them cloths.

Rajagiriya Schools—Full holiday ; Teachers and pupils observing Atasil ; A Pahan Pinkama in the Temple.

Buddhist-Foster-Seminary Kandy—Feeding the poor and giving them cloths. A Pahan Pinkama at Dalada Maligawa.

Maha-bodhi Schools—at Hiniduma, Neluwa, Panangala, Gonagamtenna, Plagoda, Anuradhapura and Niyana.

—*Independent*, 22nd Sept., 1926.

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CELEBRATIONS IN LONDON.

The Maha Bodhi Society request the pleasure of your company on the 21st inst. at 5 p.m., in commemoration of the 82nd birthday anniversary of the gracious lady, Mrs. Mary Elizabeth Foster, of Honolulu, Patron of the Maha Bodhi Society, whose munificent donation had made it possible to establish the Society in London on a permanent basis, at 86 Madeley Road, Ealing, W.5. In honour of Mrs. Foster, the house will be henceforth called "Foster House."

THE ANAGARIKA DHARMAPALA,

Genl. Secretary, M. B. S.

86 Madeley Road,
Ealing, W. 5.

London, Sept. 1st, 2470/1926.

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LONDON MAHA BODHI SOCIETY.

The Maha Bodhi Society's London Headquarters are located at the Foster House, 86, Madeley Road, Ealing

W. 5, London. In gratitude for the inestimable help given to the Maha Bodhi Society by Mrs. Mary Foster, the London headquarters shall be called the Foster House. The Revd. Anagarika Dharmapala shall spend six months in the year in London and during the cold weather, from November to March he shall be in Ceylon and India. On 5th November next he is expected to leave London by a Japanese steamer for Ceylon.

Friends of Buddhism are requested to help the London Buddhist Mission by monetary gifts. There is a great future for the Dhamma in England. Thousands of Englishmen have no faith in the Semitic religion which originated in Arabia, and it is the duty of Buddhists to spread the Arya Dharma among the people of England. All communications should be addressed to the Anagarika Dharmapala, 86, Madeley Road, London, Ealing 5, London.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

DONATIONS RECEIVED.

Previously acknowledged Rs. 42,541-10-0. Collected by U. Pe, Rangoon, Burma:—Daw Byaw Nun, Rs. 25 ; U. Sanchain, Rangoon, Rs. 50 ; Ma Pwa May, Re. 1/-. Total Rs. 76/-. S. N. Barua Esq., Rs. 5/- ; Dr. Nogendra Nath Roy, M.B., Re. 1/- ; M. B. Gangodatenna Esq. (Ceylon), Re. 1/8. Collected by Mg. Po. Htin, Dabein, Burma:—Maung Myat San (Burma), Re. 1/- ; Maung Aung Nyun, (Burma), Re. 1/- ; U. Po Mya, Re. 1/- ; U. Tun Tha, As. 8/- ; Ma Kin Mya, Re. 1/- ; U. Ba Tin, Re. 1/- Total Rs. 5/8/- ; Mr. D. P. Arsekularatna (Ceylon), Rs. 5/- ; S. N. Barua Esq., Rs. 5/- ; Dr. A. L. Nair, Bombay, Rs. 25/- ; U. Kun Din-Mya, Thaton, Burma, Rs. 25/- ; Dr. Mg Thein Maung in memory of his mother Daw Hla Bya, Rangoon, Rs. 15/- ; Kin Kin Lat, Rs. 5/-. Total Rs. 20. Grand Total, Rs. 42,710-10-4.

POPULAR BOOKS ON BUDDHISM

	Rs. A.
THE BUDDHA'S PATH OF VIRTUE. A metrical translation of the Dhammapada, by F. L. Woodward, M.A.	1 8
BUDDHISM. By Dr. F. Otto Schrader	0 2
THE BUDDHIST CATECHISM, by H. S. Olcott	0 8
THE SMALLER BUDDHIST CATECHISM, by Bishop. C. W. Leadbeater and C. Jinarajadasa, M.A.	0 2
BUDDHIST POPULAR LECTURES delivered in Ceylon in 1907, by Dr. Annie Besant	0 8
THE BUDDHIST REVIVAL IN JAPAN IN 1889. With Fundamental Beliefs of Northern and Southern Churches, by H. S. Olcott	0 3
BUDDHIST RULES FOR THE LAITY ; a translation of the Singolowada and Vyaggopajja Suttas, by D. J. Subasinha	0 6
THE DIAMOND SUTRA. CHIN-KANG. CHIN OR PRAJNA-PARAMITA. Translation from the Chinese, with introduction and notes, by William Gemmell.	2 3

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WANTED COMRADES

The management of the Maha-Bodhi should be glad if all the old thoughtful subscribers would kindly make an effort to secure some more subscribers in order to make our Journal self-supporting. This can't be achieved without their whole hearted co-operation.

Below we give particulars of our Hony. agents with whom cash or V. P. P. orders for the Maha Bodhi Journal can be placed. Rates of advertisement charges also can be ascertained from them.

1. Mg Tha Noe, North Lanmadaw, Akyab, Burma.
 2. U. Tun U, S. D. O. (on leave) Monywa, Burma.
 3. Kyaw Aung Pyu, Headmaster, Government High School, Kyaukpyu, Burma.
 4. Mg Ba Thein, Bailiff, District Court, Yamethin, Burma.
 5. Mg Tsain, Barrister-at-Law, Pegu, Burma.
 6. U. Po. Pe K. S. M., A. T. M. Retd. Commissioner. Wakema, Burma.
 7. Mr. K. A. Albert, Post Box 249, Kuala Lumpur, F. M. S.
 8. Saya Ba Yi, Lanmadaw Road, Myingyan, Burma.
 9. U. Kyaw Hla, F. T. S., 32, Bombine Avenue, Mandalay, Burma.
 10. Kumar T. N. Pulger, Vale Pleasant, Darjeeling.
 11. Mr. T. R. Sinha, senior master, Government High School, Maymyo, Burma.
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THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्सानं देसिथ भिक्खवे धम्मं आदि कल्लायणं मज्झे कल्लाय
परियोसान कल्लायणं सार्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेथ ।

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—MAHAVAGGA, VINAYA PITAKA.

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INVOCATION

Truth divine, our hearts inspire
With Thy sacred cleansing fire ;
Purged of error and of sin,
May our lives anew begin.

Light divine, Thine aidance lend
Ignorance and doubt to end;
Lead us on the Blessed Way,
Onward, upward, day by day.

Love divine, our being fill
And Thy tender grace instil,
That we may to friend and foe
Equal help and kindness show.

Thus shall we true wisdom gain
And to purity attain;
Henceforth evermore to be
From all Karmic bondage free.

A. R. ZORN.

AN APPEAL TO THE BUDDHISTS OF BURMA

BROTHER BUDDHISTS OF BURMA,

The Maha Bodhi Society began operations in the Majjhima desa in the hope of reviving the forgotten Dhamma of our Lord Buddha in July 1891. For full 35 years the Society ceaselessly continued to work and we see that the future is full of prospects. The forgotten sites sacred to the Buddhists had practically come under their influence. The only exception is Lumbini near Kapilavastu which is in the territory of the King of Nepal. For the first time in the history of modern Buddhism the Maha Bodhi Society has become the pioneer of propagandic activities in Europe and America. Since 1893 its General Secretary had been active in disseminating the Dhamma in India as well.

The pilgrims visiting Buddhagaya from Buddhist countries had no place to rest, and due to the continued exertions of the Maha Bodhi Society it had been possible to erect a beautiful Dharmasala at the hallowed spot. The Burmese rest house built under order of the late king Thibaw was handed over to the saivite Mahant by order of the High Court, and no more the Buddhists are allowed to occupy it. The Hindu mahant who is a Saivite has no sympathy with the Buddhists, and his hirelings at Buddhagaya desecrate the Image of the Lord Buddha which is in the sanctuary. The protests of the Buddhists had been like playing a violin to a deaf elephant. Both the officials and the Hindus are indifferent and we have to wait until they are awakened to a sense of justice.

At Sarnath the ancient Migadaya, Benares, the Maha-Bodhi Society has been able to own the land, thanks to the Archæological Department, near the Dhamek stupa, where 2515 years ago our Lord Buddha preached the first Discourse to the five Bhikkhus who were His first Disciples. The place is full of holy associations, and the Maha Bodhi Society hopes that Buddhists of Burma will liberally contribute to build thereon a beautiful Vihara and a College for the bhikkhus. Henceforth the Dhamma will again find a resting place in the Majjhimadesa. This is the 35th auspicious year for the Buddhasasana.

The Maha Bodhi Society has turned its face towards the West and the General Secretary of the Society is now in London where he has established headquarters in suburban London on the west side known as Ealing. The Society has its own premises to carry on the work of the Sāsana. The revered patroness of the Society, Mrs. Mary Foster and the Trustees of the Estate of the late Mudaliyar Hewavitane are helping the work by their monthly contributions.

It is the bounden duty of the Buddhists of Burma to give the Dhamma to the people of England. The government of Burma is in the hands of British civil servants. The revenue of the country is spent for the extension and maintenance of British imperial interests. British Christians are sending money to Burma to open schools, and slowly the religion of the country is being undermined. It is time that Buddhists turn their attention to England. Why should not Buddhist preachers remain in England and spread the Dhamma among the people? There are thousands upon thousands of English people who have no faith in the religion of the prophet of Galilee. Science is undermining the citadel of Asiatic Christianity. The Civil Servants who administer the government of Burma are in league with their missionary countrymen. Christian missionaries are the vanguards of British politics and trade. They do all the mischief and the British people in England believe that they are engaged in destroying the heathenism of the people.

Great is the crime in allowing the missionaries to mislead the people of England.

The material products of Burma are imported to England, while the people of Burma pay for the manufactured goods of England. The people of England send missionaries to Burma to preach the gospel of the Prophet of Galilee, which is utterly unsuited to the psychology of the Burmese people. The Maha-Bodhi Society wish to open a campaign in England, Scotland and Wales to disseminate the Good Law of the Lord Buddha. The time is ripe to sow the seeds of the Law of Compassion on English soil. Both Buddhism and Christianity are products of Asia. The mentality of the British people had been moulded according to the Jewish gospel of Palestine. The commonplace saying that the British are Western has nothing to do with the psychology of their religion. In truth they are psychologized Jews.

The greatest of all gifts is the gift of the Good Law. We have to give the Dhamma to the English people. We have to build a beautiful Temple in some part of London for which we require at least £10000. The Ahmadiya sect of Moslems have built a mosque in Southfields at a cost of £10000. In compassion for the people of England the Buddhists of Burma should help the Maha Bodhi Society to build the first Buddhist Temple on English soil. Donations may be sent to the National Bank of India Ltd, Bishopsgate, London, E. C. marked Revd. A. H. Dharmapala a/c.

A BUDDHIST SERMONETTE

"And some there be who do not well discern that all of us here shall one day die. But those who do discern this well,—for them all conflicts turn to peace."

These words from the opening verses of the Dhammapada make a statement which at first sight seems absurd ; and yet,

strangely enough, is quite true. There *are* people in the world who apparently have all their wits about them, can see and hear as well as other people, and yet seem never to have noticed the signs, the evidence all round them that men here do not live for ever, that some day, surely, inevitably, inescapably, to every one of them without any exception whatever there comes a final stop to all their activities ; in short, that they die ; and that they themselves also will one day undergo this very same tremendous change.

We say "tremendous," because in its external aspect it is a tremendous, we might also say, a catastrophic, change from the state that precedes it, the state of active busy-ness we call life. Yet, look at closely—and the precise business of every follower of Buddha is to look at everything closely and find out what it actually is, and not allow himself to be put off or deceived by the mere appearances of things,—looked at closely, the event, death, is not really such a very great change as we are wont to think it. For the truth is : we are dying every day, every minute, yea, every second ! At every second of our seemingly continuous existence we are born, and in the same second die again ; to be born and die again in the next second, and the same in the next and the next, and so on through the long succession of seconds we call familiarly a "lifetime," until at length this series of lives and deaths comes to a sudden stop so far as is concerned *external* observation, which looks at the physical body only, and sees no more ; and then we say the man has "died."

But what has actually happened? Is the man any more dead now than he was a moment ago? Not a whit ! The forces that were active in his body a moment ago, and had been active in it through the years, many or few, during which his "lifetime" had lasted, have not ceased to operate now, just because the physical body through which they hitherto have been manifesting, has collapsed in "death." These forces—which, collectively, for convenience sake, we may call *Kamma*—are still at work just the same as before, and have

only taken a new form of manifestation, invisible to our earthly eyes. The physical body, no longer informed by Kamma, following the laws of the matter of which it is composed, goes to decay ; but the Kamma-energy passes on to inform a new collection of matter of one kind or another, such as best fits in with its own character, gives it fullest expression, in somewhat the same way that a current of electricity, when the lamp through which it has made manifest to us its existence, is broken, is yet itself not destroyed along with that mode of its manifestation, but is ready to manifest its existence anew in a fresh lamp, or in whatever other appropriate form of manifestation may be provided for it,—an electric motor, or stove, or refrigerator, or what not.

This new mode of the manifestation of the Kamma may be another physical body, just taking shape in a physical womb. Or it may be a body of subtler matter than the ordinary physical matter we ordinarily know, having its habitat in another *loka*, or "world," (as we say) than the physical world we ordinarily know. But never, so long as that force is running its course, does it cease to manifest itself in some one of the "three worlds" that make up the one universe,—this physical world, or the other two, invisible to us,—in a new form of body. Only when this force has entirely worked itself out and ceased to exist, as happens when the Noble Eightfold Path taught by the Buddha is followed to its end,—only then does all fresh formation of the bodies in this or in any other world come to a final end. This cessation of the transmission of Kamma-energy through the complete working out and ceasing of the energy itself, this "dying" into Nibbana (as we call it), is the only real "death" there is ; for with this, all that we know as "life" ceases utterly. But again, we speak of this really tremendous change, as opposed to the seemingly tremendous change of ordinary physical decease, as "death" and as "dying," only because we have no other words whereby to designate a state that is entirely beyond all our powers of conceiving,—a state of which all we can say that will have

any meaning for minds like our own, is, that it is the definitive cessation of all that we know with these minds of ours as "life," and the beginning of what is beyond all "life" and all "death."

But it is not of this Grand Death of Nibbana, that our text is speaking, when it says that there are some who never seem to perceive, that all of us here must some day die. It is referring simply to the fact that many never think of the ordinary death of the physical body that is the end of all our little busy plots and plans and activities in this physical world. For if they did, how differently they would many a time act!

Could any of us, for instance, entertain any serious thought of hurting or injuring another fellow human being if we pictured to ourselves beforehand, our own body lying stiff and still and cold, with not a particle in it of that force and violent energy to inflict injury with which it now seems boiling over,—if we reminded ourselves that some day without any possibility of escape, it one day will lie stretched out like that,—our own dear body; not someone else's, but our own. We could not,—not if we seriously considered this spectacle in all its bearings. At the pictured sight, if only we dwelt on it long enough, every thought of hurting that other fellow men would be checked in our mind. All our anger would die away, chilled and frozen into silence at that chilling, freezing sight. And that is what is meant by the saying of our text that all conflicts turn to peace for him who truly pictures in his mind the death of this physical body that all of us here must some day undergo.

Yet this is not *all* that is meant. In this saying is included, not only the thought that we ourselves shall one day die; but the calming cooling thought that brings our conflicts and wars and contentions with our fellows to an end includes the vision, the vividly realised vision, of our enemy, the man against whom we are cherishing ill-will or enmity, and the desire to hurt and injure, as also lying cold and still before us, unable to answer back or retaliate upon us, whatever we

may in our anger think of saying or doing against him, however injurious. We are to think and consider until we vividly make it present to our consciousness, that not only we ourselves, but all other men also will one day die, including this man in particular against whom we have angry feelings in our heart. We have to reflect that this "enemy" who it may be has injured us, one day will lie motionless, and never move again, never speak again, against us or any one else ; and with that reflection, dwelt upon until it becomes a vividly realised vision, our anger against him will die out. For how should we be angry with one who is hastening on at every moment towards that state, and cannot, shall not, by any possibility escape it? We have only to wait, and he will be hurt (as we ourselves shall also be !) far worse than we can ever hurt him (short of ourselves committing murder on him),—so badly hurt that he will never again be able to hurt us or anybody else. Now, at this moment, he is being relentlessly stalked (even as we ourselves !) by an enemy who will never cease from his pursuit until he has come up with him (as he will come up one day with us too !) and brought him down, as the hounds that pursue a stag to the death, pull it down ; and then he will lie as low as ever in all our hatred of him, in all our thoughts of anger at him, we could have wished him to lie !

This idea of our text that the thought of death has a calming influence, and ultimately a destructive power, over all thoughts of ill-will and their derivative feelings, at bottom, is the idea that I and the man I am angry at, both of us together, are like sharers in a common destiny, are exposed to one common fate, have one common enemy, decay and death; and before that last enemy meets and overcomes us, are exposed to common ills, are the prey of common misfortunes, which both of us alike have to meet and overcome as best we may. We cannot then, rationally, fight one another who have arrayed against us in fight all the time, a common enemy. Is it not enough for us that life itself is a hard fight, ending in the

defeat of death, that we must make it harder for each other with the added, insensate struggle of each of us against each? We are all in common, passengers on this big ship of the world, exposed in common to all the dangers of the voyage on that vessel. Buffeted is the boat we all are on by the same billows, thrashed by the same wild winds, against which we all have to wage a constant and common warfare, that we may not all be overwhelmed by them. Yet, as if we had not trouble and dangers enough to battle and fight with, all round our boat, we must needs fight and battle with one another inside our boat! Insensate folly, and utter stupidity, of which he is instantly cured who stops and reflects, as our text tells us to do, that all of us here must one day die, must some day leave this boat. With that thought, if we have any sense of what it means, all our conflicts turn to peace, die out.

But not in any dull stupor of melancholy; not in any wild frenzy of despair, either. But in the calm rational facing of the facts of our situation in life which is just what the Buddhadhamma means, in the facing of the fact of death as the certain end of every human life, we see the folly of all strife of man with man, and bend our endeavours towards strife only with that which is the enemy of all men, our own besotted love of separate existences which keeps us here in life as separate creatures, and sets us quarrelling and contending for more of life and its supposed "goods," with the other separate creatures we find around us. When we make up our minds to carry on this better warfare and cease from the other, then will come our approach to the Grand Death, the Good Death, of Nibbana, which will not fright us but only draw us on, and with its drawing, draw us away from all these our petty foolish conflicts with our fellows for the baits that Māra the hunter strews before us, only that he may keep us longer in the pen of the world. When we think on this Greater Death, the death of Lust and Anger and Delusion, which means the attaining of Nibbana, and resolve

to strive and fight for this until it is gained, then all these other conflicts and fights and strivings turn to peace, are stilled, calmed, brought to quietude. Only the one last conflict remains, the only conflict we now think worth waging, the conflict, the battle for the one grand supreme good, Nibbana.

J. F. McKECHNIE.

CORRESPONDENCE

Huzur Political Office,
Baroda,
23rd September, 1926.

To

The Assistant Secretary,
MAHA BODHI SOCIETY,
4a, College Square, Calcutta.

Dear Sir,

Please refer to your letter dated the 30th April, 1926, to the address of His Highness the Maharajah requesting for a donation of £1,600/-

In reply, I beg to inform you that His Highness fully sympathises with the cause, the Society has at heart, but owing to other more pressing calls on the resources of the State, he greatly regrets his inability to comply with the request.

Yours truly,
Ag. Manager,
Huzur Political Office.

WHAT BUDDHISM IS NOT

The Lord Buddha taught the Middle Doctrine to avoid the extremes of Asceticism and Sensuous indulgence. The Noble eightfold path shows the way to comprehend the Middle Doctrine. Buddhism is the English term to express the religion of the Lord Buddha. The Pali term for Buddhism is DHAMMA. The specific names to denote the DHAMMA are *Sambodhiyāna*, *Dhammayāna*, *Jhānayoga*, *Ditthijāla*, *Attajāla*, *Brahmajāla*, *Brahmayāna*, *Vibhajjavāda*, *Sāmuḥkkaṃsadhamma*, *Vimutti nānadassana*, *Ariyamagga*, *Ariyadhamma*, and *Bodhi paṭṭhiya dhamma*. It is not Nihilism (*ucchedavāda*); it is not fatalism (*pubbekatahetu vāda*) it is not Creatorism (*issara nimmāna vāda*). Then what is Buddhism? It is a *ḷiriya vāda*, *ḷammavāda*, *hetuvāda*, a *paticcaṣamuppanna dhamma*, and an *anupubbādhamma*. *Kriyavāda* connotes cause and effect, as for instance from milk is produced curd. The variations of absolute predestination, creatorism and nihilism are rejected by the Lord Buddha. He found the Universe is not the product of Chance, or is caused by the will of a foolish ignorant despotic phantom Creator, or due to absolute predestination, but the result of unerring natural Immutable Law of Cause and Effect. It is the Doctrine of gradual evolutionary development as we find in the biological evolution of the human germ cell. The supreme Teacher of gods and men taught that man is not the slave of a muddle-headed creator god who repents and destroys and acts stupidly as we find all creator gods are. Muddle-headed metaphysicians created from their imagination certain types of god. Theologians found in the god idea a weapon to enslave the people. In the *Tevijja sutta* our Lord showed the foolishness of those who wished to assimilate themselves with their own imaginary gods. Repenting gods are still under illusion.

The Jātilas of ancient India came nearest to the psychology of Buddhism. They accepted the law of kamma or karma. The Jainas were believers in painful asceticism. They were under the belief that by bodily mortification evil karma could be destroyed. The liberated Jīva, they said, is bodiless and lives in eternal happiness in the state of kaivalya. The Brahman metaphysicians believed in the absorption of the liberated soul (attā) with Brahma. The German Buddhists of the Grimm school accept the dogma laid down by Dr. Grimm that there is a supreme permanent I. The opposite school led by Dr. Dahlke lays down the dogma, which makes people think that the end of existence is annihilation. Dr. Grimm's theory is near to the Vedānta ideal. The psychology of Buddhism is transcendently mystic. It is founded on purifying altruistic ethics without the least tinge of selfishness. Covetousness, conceit, pride, egoism, anger, stubbornness, etc. have to be completely destroyed from the mind. Until all unmoral ideas are removed there is no possibility of progress in the mystic path. Desire for sensual enjoyments, illwill, slothfulness, restlessness and psychic scepticism are the obstacles to be removed by supreme effort with the aid of the Teacher. He is then to practise the Jhānas which are four, and in the fifth Jhāna where no perceptions and feelings are at work, he realizes Nibbāna in consciousness on this earth. The upekkhā sati pārisuddhi state clarifies the mind to realize the supremeness of anupādāna state whereby the ārammana of Nirvana is realized. European philosophers have no idea of the transcendental mysticism laid down in Buddhist psychology. The ordinary religionist thinks of heaven as the supreme goal of existence, where he thinks he can enjoy a sensuous existence in a sublimated form. Buddhism repudiates attachment to celestial existence as unworthy of the perfect Brahmachāri. Even the higher forms of Brahmāloka existence is held in loathsomeness by the great Teacher because of the inexpressible sublimity of the eternal state of unconditioned Nirvana. Without Jhāna there can be no acquisition of super

knowledge (paññā), without paññā there can be no realizing of Jhāna. The two together working in sympathy brings the devotee to the threshold of Nirvāna. Nirvāna is an abyākatā dhammā. What it is only the perfected mind of the Arhat realizes. Neither the sotāpatti, sakadāgāmi or anāgāmi can have complete knowledge of Nirvāna. The sotāpatti can hardly comprehend the mentality of the Sakadāgāmi, and the sakadāgāmi is not able to know what is the state of the anāgāmi mind, and the anāgāmi if he dies without realizing the Arhat condition is born in one of the Suddhāvāsa brahmalokas, where he lives for millions of years and then realizes Nirvāna. What is the final state of the Arhat consciousness? It is abyākatā, beyond speech, and only the Arhats know what it is. It is a state to be realized. Where the ten fetters operate there is no possibility of knowing the state of Nirvāna.

In Buddhism there is also what is called the thapaniya panha (question to be set aside) which the Buddha has set aside as unprofitable to discuss. Did I exist, what am I, what is my future, is the body different from the soul, are they the same, is the world eternal, is the world not eternal, does the being exist after death, does he not exist, etc. These are called thapaniya to be set aside. The muddle-headed scholar who knows nothing of the mystic doctrine of Jhana comes to the erroneous conclusion that Buddhism is Agnosticism. Buddhism is positive in these Four Noble Truths and the Bodhi pakkhiya Dhamma. Instead of wasting time to find out the Ego, the Buddha showed the path to find the consummation of Truth, which is Nirvana. So long as the four upādānas are active in the mind there is no hope of realizing Nirvana. Make the effort to destroy the four upādāna and you arrive at the anupādāna state, which is vimutti sukha. The upādānas are *kāmupādāna*, *dīṭṭhi upādāna*, *silabbata upādāna* and *attavāda upādāna*. Clinging to sensual pleasure is an upādāna ; clinging to speculative beliefs is an upādāna ; clinging to manifold forms of ascetic habits is an upādāna ; clinging to the manifold variations of egoism is an upādāna. Desire to be born in a heaven

or in any state of Brahmaloaka is an obstacle to realize the Nirvanic happiness. All exoteric popular religions are upādānic. To realize Nirvana one should strictly follow the 37 principles of the BODHI pakkhiya dhamma. Effort must be made to destroy the ten fetters. Activity in doing meritorious deeds with no thought of self is Immortality.

ANAGARIKA DHARMAPALA.

NUMERICAL SAYINGS

CHAPTER XIV: ON THE KING.

(I) UNIVERSAL MONARCH.

Endowed with five qualities, brethren, a universal monarch sets rolling the wheel of his righteous rule ; such wheel no human foe can roll back. With what five ?

Herein, brethren, a universal monarch knows the reasons, knows the law, has a sense of proportion, knows the (proper) time and knows the assembly.

Verily, brethren, endowed with these five qualities a universal monarch sets rolling the wheel and so forth.

Likewise indeed, brethren, endowed with five qualities, the Accomplished One, the Arahant and supremely Enlightened One sets rolling in righteousness His supreme wheel of the Norm ; such wheel no hostile foe can roll back, whether a recluse, a brahmin, a deva, a Māra, a Brahma, or any one in the world. With what five ?

Herein, brethren, the Accomplished One, the Arahant Buddha Supreme knows the causes, knows the Law, knows the right proportion, knows the (proper) time and knows the assembly.

Verily, brethren, endowed with these five qualities the Accomplished One and so forth as above.

(2) CROWN PRINCE.

Brethren, endowed with, five qualities the eldest son of a universal monarch continues rolling the wheel of the righteous rule that was set going by his father, such wheel no human foe can roll back. With what five?

[Repeat the same five as before.]

Likewise indeed, brethren, endowed with five qualities Sāriputta well continues rolling the supreme wheel of righteousness that was set going by the Tathāgata ; such wheel no hostile foe can roll back, be he a recluse, a brahmin, a deva, a Māra, a Brahmā or any one in the world. With what five?

Herein, brethren, Sāriputta knows the reasons, knows the Law, has a sense of due proportion, knows the (proper) time and knows the assembly.

Verily, brethren, endowed with these five qualities Sāriputta well continues rolling the supreme wheel of righteousness, that was set going by the Tathāgata ; such wheel no hostile foe can roll back, be he a recluse, a brahmin, a deva, a Māra, a Brahmā or any one in the world.

(3) UNIVERSAL MONARCH.

Brethren, although a universal monarch is a just and righteous ruler, he himself does not rule without a king.

When this was uttered, a certain brother thus said to the Exalted One : 'Who then, Lord, is the king over the just and righteous universal monarch?' 'The Law, brother' replied the Exalted One.

Here, brethren, a just and righteous universal monarch, supporting the law, reverencing, esteeming, obeying, raising the law aloft as a flag or a standard and recognising the supremacy of the law rightly affords shelter and protection to the members of his household, vassal kings, army, brahmins, gentry, town and country-folk, recluses, brahmins, beasts and birds.

Having so afforded shelter and protection as aforesaid to all of them, he holds his righteous sway ; such wheel of the Law no human foe can roll back.

Likewise indeed, brethren, the Tathāgata the Arahant, the Supremely Enlightened One, the just and righteous king of the Norm, supporting the Norm, reverencing, esteeming, obeying and raising the Norm aloft as a flag or a standard and recognising the supremacy of the Norm rightly affords shelter and protection to the brethren : such and such bodily action, such and such vocal action and such and such mental action should be practised, and such and such bodily action, vocal action and mental action should not be practised, such and such means of livelihood should be practised and such and such means of livelihood should not be practised ; and such and such villages and towns should be resorted to and such and such villages and towns should not be resorted to.

[Repeat the same as regards "sisters, and the men and women-devotees."]

Having so afforded shelter and protection as aforesaid to all of them he holds his righteous sway, such wheel of the Norm no foe, be he a recluse, a brahmin, a deva, a Māra, a Brahmā or any one in the world, can roll back.

(4) EMANCIPATION OF HEART.

Endowed with five things, brethren, a duly annointed king of noble family, wherever he dwells, lives only in his own realm. With what five ?

Herein, brethren, a duly annointed king of noble family is well-born on both sides, mother and father, and of pure descent back through seven generations of unblemished parentage ; is rich and of great wealth and resources, with well filled treasuries and granaries ; is indeed powerful being endowed with a docile and disciplined army comprising four parts ; his eldest son is indeed wise, clever, intelligent and competent to judge things—relating to the past, the future and the present : these four things promote his fame.

Endowed with these five things with fame as the fifth, wherever he dwells he lives only in his own realm. What is the reason therefor ? Brethren, it so happens to the victorious.

Likewise indeed, brethren, a brother endowed with five things, wherever he dwells, lives only with an emancipated mind. With what five?

Here, brethren, a brother is of virtuous conduct, dwells in the observance of Pātimokkha rules, observes good manners and right behaviour, fears even venial faults and having taken the precepts practises them, even as a duly anointed king of noble family and high descent ; he is well-versed, with good memory well stored, in that Norm which is lovely in its beginning, in the middle and in the end, fulfilled in its entirety and which declares the perfect life of purity ; he is well-versed in such Norm, has memorised and learnt it by rote, pondered over and seen it with the clear eye of insight, even as duly anointed king of noble family is rich and of great wealth and resources with well filled treasuries and granaries ; he dwells strenuously striving to put away sinful conditions and to promote meritorious conditions, steadfast, energetic and not freed from the yoke of a virtuous life, even as a duly anointed king of noble family is endowed with great power ; he is full of wisdom, endowed with insight into birth and death and with the highest penetration, which leads to the complete extinction of Ill, even as a duly anointed king of noble family is endowed with an eldest son ; these four things promote his emancipation.

Endowed with these five things with emancipation as the fifth wherever he dwells he lives with an emancipated mind. What is the reason therefor? Verily, brethren, it so happens to those emancipated in mind.

(5) CROWN PRINCE.

Endowed with five things, brethren, the eldest son of a duly anointed King of noble family expects the crown. With what five?

Here, brethren, the eldest son of a duly anointed King of noble family is well-born on both sides, mother and father, and of pure descent, back through seven generations of unblemished parentage; he is fair, handsome, lovely

and endowed with the highest beauty of complexion he is pleasing and agreeable unto mother and father ; he is pleasing and agreeable to villagers and townfolk ; whatsoever crafts there are of duly annointed kings of noble family, as regards elephants, horses, chariots, bows or swords—therein he is well-trained and accomplished. He thus reflects 'I am indeed well-born on both sides, mother and father, and of pure descent back through seven generations of unblemished parentage, why should I then not expect the crown ; I am indeed fair, handsome, lovely and endowed with the highest beauty of complexion, why should I then not expect the crown ; I am indeed pleasing and agreeable to villagers and townsfolk, why should I then not expect the crown ; whatsoever crafts there are of duly anointed kings of noble family as regards either elephants, horses, chariots, bows or swords—therein I am well-trained and accomplished, why should I then not expect the crown ?'

Verily brethren, endowed with these five things the eldest son of a duly annointed king of noble family expects the crown.

Likewise, indeed, brethren, endowed with five things a brother expects the extinction of the intoxicants (*Asavas*). With what five ?

Here, brethren, a brother is full of faith and believes in the enlightenment of the Accomplished One thus : He is the Exalted One (and so forth as in the usual formula) ; he is free from ailment and suffering, endowed with good digestion, neither too cold nor too hot but evenly fit for exertion, is neither crafty nor deceitful but discloses things as they really are in the presence of the Master or the wise holy ones ; he dwells strenuous in the putting away of sinful conditions and in the promotion of virtuous conditions, steadfast, energetic and not freed from the yoke of virtuous conditions ; he is full of wisdom, endowed with insight into birth and death and with the highest penetration, which leads to the complete extinction of Ill.

He reflects thus : I am indeed full of wisdom and believe

in the complete enlightenment of the Accomplished One and so forth, why should I then not expect the extinction of the intoxicants? and so forth as above *mutatis mutandis*.

Verily, brethren, endowed with these five things a brother expects the extinction of the intoxicants.

(*To be continued.*)

THE BUDDHA

All hail to Thee Enlightened One !
Eternal fount of Truth.
All hail to Thee perfected One !
Who conquered death with Truth.

The path was trod in weariness
In hunger and exile.
That Thou in life might make progress,
To help those that were vile.

Thy six long years of lonely life,
Of wand'rings far and near,
Thou gavest up a princess wife
The saffron robe to wear.

And when the Truth wast found by Thee,
Compassionate wert Thou,
Didst seek the souls of men to free
Their heritage endow.

Didst found the Holy Brotherhood
That existeth to this day,
In Isipatana's shady wood
Thou showest them the Way.

The Noble Eightfold Path didst teach
Their Order to obey :
Right Comprehension, Conduct, Speech,
Right Living, Effort, they

Must seek in Meditation right
Thy teachings to convey,
Also, in Resolution's might,
Till Peace her sceptre sway.

The Higher Self must save the self,
No other course could be,
No priestly craft, or richest pelf
Doth set the sinner free.

As man hast sown, so man must reap,
According to the Law.
The Soul in purity to keep,
Till t'was above the Law.

Didst teach the love of all mankind
And every living thing.
To Amra, and those of her kind
Didst stoop, and comfort bring.

Blessed Tathagata art Thou,
For hast Thou not Attained?
Thy servant, I, before Thee bow,
For so it was ordained.

— ELLEN MARGARET NASH.

IS THE DOCTRINE OF THE BUDDHA, SCIENCE ?

By DR. GEORGE GRIMM

(Continued.)

[We are continuing the publication of Dr. George Grimm's article in spite of the fact that we are unable to agree with him in some of his views.—*Ed. Maha Bodhi.*]

THE SUPER-NORMAL POWERS IN THE DOCTRINE OF THE BUDDHA.

After what has now been said, the Doctrine of the Buddha presents itself as the choice extract of the purest, clearest-thinking, to such a degree that the unprejudiced reader may well ask himself in wonderment, how, with regard to it, any one could ever have arrived at the idea that it contained mysticism in any shape or form. There must therefore, surely, be some other parts of the Teaching which bring such ideas within the sphere of the possible. They are as follows:—

In the Doctrine of the Buddha there is much said not only about the highest Deliverance, but also about the boundless deliverance of the mind, the unburdened deliverance of the mind, the empty deliverance of the mind, the deliverance of the mind in voidness of ideas, as also of "Absorptions" in which, completely dead to the world, yea, even under the conditions of suppression of inhalation and exhalation, and therewith of bodily functions in general, one tastes supramundane happiness. It knows of a "higher knowledge" which consists in the power of "heavenly sight," and of the "heavenly ear," thus, in the power of entering into communication with the inhabitants of other worlds, as well as of penetrating the thoughts of other men, and of recollecting one's previous existences, and finally, of being able to observe with direct vision the nature of the rebirth of an expiring individual. Further, in the Buddha's teaching mention is also made of the mental states in which one perceives forms of immeasurable size—not described in more detail—also forms that shine blue like flax blossom, or some that gleam yellow like a cinnamon flower, or some that shimmer redly like the mallow rose, or some that

gleam white like a piece of white silk. Indeed, it attributes to some of its adepts the powers of the higher magic: "Being one, to become many; to appear and disappear; unhindered to pass through walls, mountains, dikes, as though through the air; to emerge from, and sink into, the earth as though in water; to pass over water without sinking therein, as though on solid ground; to pass through the air like the winged bird; even with the hand to touch and stroke the sun and moon, so mighty, so powerful; yea, to wield the body at will even up to the realm of Brahma." What mystically disposed heart in the face of such aliment which it finds in the Buddha's teaching, will not forthwith fall into mystic raptures?

The first thing to be done here is to emphasise in the most decisive manner that all these constituents of the Buddha's teaching are *absolutely inessential* constituents of the same. One may strike them all out without in any wise affecting the Buddha's teaching in its essential features. To that teaching everything is inessential which is not necessary to definitive deliverance from suffering. All of the abovementioned constituent parts of that teaching, however, are *not* necessary to deliverance, as the Buddha *expressly* emphasises. He distinguishes, in fact, between the man delivered through wisdom (*paññāvimutta*), and the man delivered "on both sides" (*ubhatobhāgavimutta*). Among the former is understood by him that delivered one who, with respect to every even only possible "state of consciousness" into which he can be born, "has understood its arising and its passing away, the pleasure that it brings, and the suffering that follows it, as well as how one may escape it,"¹ and precisely thereby has completely penetrated the Anattā-idea, without having ever developed a single one of the aforementioned supernatural powers.² It is

¹ *Digha Nikāya*.

² Cf. *Majjhima Nikāya*, Sutta 70. *Anguttara Nikāya*, Book 4, Sutta 87. (the "ascetic like the red lotus,") *Puggala Paññatti*, No. 31. That especially, the delivered through wisdom does not need to have reached any of the *Jhānā*, see in particular, *Samyutta Nikāya*.

precisely this deliverance through wisdom which was dealt with in the preceding section. Just because of this, *as the all-sufficing*, it is the kernel or essence of the Buddha's teaching. By the "delivered in both ways" is to be understood every saint who, *along with* the deliverance through wisdom, in addition has realised within himself one, or several, or all, of the above-mentioned supernormal powers. Be it well noted, however, that the "delivered in both ways" is always "*at the same time* a "delivered through wisdom," i.e., he also must travel the normal path of sober contemplation for the winning of "dry insight" into the three characteristics, "transient"—(therefore)—"pain-producing"—(therefore—"nothing to me.") He must also incessantly practise the meditation upon the personality with reference to its compounding, its arising, its passing away, and its overcoming.* Also of him holds good: " 'This is Suffering,' he thoroughly considers; 'this is the arising of suffering,' he thoroughly considers; 'this is the annihilation of suffering,' he thoroughly considers; 'this is the way to the annihilation of suffering,' he thoroughly considers." (Majjh, Nik.). Only, this in addition takes place: that while thus also he "in mind thinks and reflects upon the Teaching, *ponders* it in mind." and while also "the more he reflects upon and considers, the Teaching, *ponders* it, comes to an understanding of the meaning, to an understanding of the Teaching," (Digha Nikāya) in him these supernormal powers also are partially or wholly set up.

These latter themselves possess no direct value whatever as regards deliverance. In part, like the first four Absorptions, they serve to generate pleasureable sensations which, in contrast to the wellbeing of the senses, have no sort of evil after-effects,

* Just as, O Bhikkhus, whose in mind has penetrated the ocean, has embraced along with it, all the streams that anywhere flow into it; even so, for one who has practised the meditation upon personality, persistently cultivated it, there are embraced along with it all the things that in any wise lead to knowledge."

and thus "are not to be shunned"—"to be nourished and cherished is such wellbeing, say I." And in part—in the four higher Absorptions—they are the temporary means to "blessed rest," and thus, assuredly, give a foretaste of Nibbāna, which itself, however, as the Buddha expressly lays down in the 8th Sutta of the Majjhima Nikāya, *in contradistinction* to these states, can only be reached by unwearied combat with the manifestations of Impulsion. Nay, the Buddha does not hesitate to characterise a portion of these states as "not holy." "Two kinds of development of powers there are. There is a power that is bound up with the Influences, bound up with Attachments, which is called 'not holy ;' and there is a power without the Influences, without Attachment, which is called 'holy.' And what kind of power is that which, bound up with the Influences, bound up with Attachment, is called 'not holy'? There, some ascetic or Brahmin has attained mental unification whereby with concentrated mind he is able in manifold wise to experience in himself the unfolding of power ; such as, being one, to become many ; to pass through walls, rocks, dikes as if through air. This is a power bound up with the Influences, bound up with Attachment, which is called 'not holy.' But what is that power, without the Influences, without Attachment, which is called holy? There a Bhikkhu, if he wishes, "The repugnant, I will perceive un-repugnant," then he perceives un-repugnant. If he wishes, "The un-repugnant of will perceive repugnant, then he perceives repugnant; if he wishes, 'The repugnant and the un-repugnant, both will I put from me and remain equal of mind, thoughtful, clearly conscious,' then he remains equal of mind, thoughtful, clearly conscious. This is a power without the Influences, without Attachment, that is called holy." (Digha Nikāya).

If, however, according to this, absolutely none of the super-normal powers are necessary to deliverance, and thereby, to the real goal of the Buddha's teaching, then also all parts of the latter which treat of these powers, are inessential parts of the same ; whereby it is established that the character of

the essential part of the Teaching cannot in any wise be determined by these inessential portions thereof.

Moreover, these inessential portions also have nothing in the least to do with mysticism. The word mysticism is commonly used in a very indefinite sense, under it being massed together everything mysterious, especially everything of the nature of psychic powers and subjective experiences. Here, of course, the word is not used in that vague sense ; for in this sense the mystical might very well be an object of science. Nay, in this sense it is indeed a special object of science, for mysticism in this sense designates merely the domain of the as yet unexplained, thus, of what still is in need of being explained, which is precisely the special business of science. Thus, at first hypnotism might seem a mystical domain, but to-day it has become an established department of science. Later on, we have even gone so far as to bring somnambulism also within scope of science. So doing, the latter has completed her task when the complex of questionable phenomena is comprehended *in accordance with the law of causation*, i.e., when the conditions of the advent and annulling of the said phenomena, are established in such a manner that they appear *conformable to law*, thus, as phenomena which constantly present in every single instance the effects peculiar to themselves. Ultimately, no scientific explanation reaches, or ever will reach, further than this. Especially is it not the task of science to rob the phenomena explained in this manner, of whatever of *the wonderful in itself* may be concealed within them. Moreover, this wonderful will be experienced, as such, only so long as it is a system of rare phenomena. As soon as a phenomenon enters daily the field of our cognition, we become *accustomed* to it, and accept it as a matter of course. *In itself* the case of a thrown stone is every bit as wonderful as the magical power of "being one, to become many." And if this latter power became so common to every man that he could exercise it without any ado at any moment, and as easily as he can throw

a stone, then this power also would seem to him a commonplace affair. No one would any longer "wonder" at it, albeit *in itself* of course, it had lost absolutely nothing of the wonderful, i.e., *inexplicable*, i.e., the not traceable back to the law of causation. Thus also the appearance of a great comet in the sky at night is ever and again regarded as something wonderful, merely because these pilgrims among the worlds are for us such rarities; and also because they do not describe a regular orbit like the sun and the moon, which latter heavenly bodies themselves are not a whit less wonderful than such a vagabond of the heavens.

So far, thus, we cannot speak of the natural and the wonderful, but only of the regular and the extraordinary, among phenomena, extraordinary because of this, that the conditions of their appearance are so rarely encountered in nature, or can only very rarely be set up by men. In contrast thereto, to the domain of mysticism in the proper sense of the word belongs only what is based upon inward vision or inner enlightenment of such a sort that it cannot be subsumed in clear concepts, on which account also it cannot be rendered again in speech, and thus also, never under any circumstances can become an object for so-called scientific methods.

One only needs to be clear as to *this* relationship of science and mysticism in order to understand without any difficulty that also those inessential portions of the Buddha's teaching which have for their object the supernormal powers here in question, are not mystical but *scientific* in the strictest sense of the word. A brief explanation will make this perfectly clear.

(To be continued.)

MRS. MARY E. FOSTER OF HONOLULU*

I am glad to avail myself of this opportunity to express our sense of gratitude, to this distinguished American lady,

* Mr. C. C. Bose's speech at the 82nd birthday anniversary of Mrs. Mary E. Foster of Honolulu.

Mrs. Mary Foster of Honolulu for her magnificent benefactions towards M. B. S. or to speak more broadly to the cause of Buddhism in Bengal. Buddhism arose in Magadha, spread into the different Provinces of India and latterly during the time of the greatest Indian monarch of ancient India, Emperor Asoka it extended all over Asia. The most glorious period of the Indian History synchronizes with the period of the rise and progress of Buddhism in India. What is Buddhism after all, it is but a development of Indian thought, Indian literature, Indian art and architecture, so any attempt to revive this ancient religion means the revival of the past glory of India. So as an Indian in the first place and then as a Hindu, I take this opportunity to convey our sincere thanks to this great lady for her generous help to revive a religion which flourished in India for centuries and gave civilization to most of the countries in Asia and which afterward extended from Korea and Japan on one side to Syria and Macedonia on the other.

Of all the Provinces in India, it was in Bengal that this religion lingered for the longest period where it permeated with the life and thought of the people and in course of time disappeared altogether from the land of its birth. It is now little over a century, that the attention of the European scholars was drawn towards the life and teachings of Gautama Buddha and various attempts have since been made by the well-known scholars of the different countries to revive and disseminate the Buddhistic thoughts and ideas, in the west ; though there was awakened a world-wide interest in Buddhism and European scholars were vying with each other to reveal its secrets from Pali, Chinese, Tibetan, Sanskrit and Epigraphic sources, very little interest was displayed by the Indians themselves in this matter. As far as we know, it was in 1872, and it was for the first time that Pandit Satyavrata Samaswami of Calcutta a well known Vedic scholar, brought out an edition of *Kāraṇḍa Vyūha*, a Buddhist Sanskrit work of the Mahayana School.

This book gives an explanation of the mystic syllables "Om-ma-ni-pad-mi-hum" otherwise known as *Sadakhari Mahavidya*, but better known in connection with the prayer wheel of the Lamas. Then Dr. Rajendra Lal Mitra whose researches in the field of Indian antiquity brought him European reputation brought out in 1879 an edition of the *Lalita-Vistara*, which he had been working since 1853. Subsequently Babu Pratapa Chandra Ghosha and Mahamahopadhyaya Haraprosad Sastri, M.A., have published Sanskrit Buddhistic Works, which have helped the spread of the Buddhist literature in this country. But I must say that the most valuable services to the cause of Buddhism was rendered by that well known Tibetan explorer the late Rai Bahadur Sarat Chandra Das, C.I.E., and I must also mention here the name of our late lamented friend Dr. Satis Chandra Vidyabhusan, whose labours in this connection will ever be remembered with gratitude by his countrymen. The services of the late Sir Ashutosh Mookerjee for the spread of Pali and Buddhist literature are fresh in our memory and requires no repetition, but so far the interest towards Buddhism was mere academic. What was there without the living power of religion behind it. The cardinal doctrines of Buddhism were absolute purity (परिसुद्धं ब्रह्मचरियं), universal love (मैत्री), and the life of renunciation (त्याग वा निवृत्ति). and these should be demonstrated in life and example set before the people, which will help them to realise the life and teachings of Gautama the Buddha. Now an opportunity offered itself. the Anagarika H. Dharmapala of Ceylon actuated by this high ideal, came to India and established the Maha Bodhi Society in 1891 whose object was to bring back the Buddhist life of ancient India, and with this object he brought Bhikkhus from Ceylon and stationed them in Calcutta and in different centres of ancient Buddhist culture with the object of establishing once more the brotherhood of monks in this country. The work of Mr. Dharmapala has been greatly augmented by the labours of another Indian—I mean the Revd. Kripa Saran Bhikkhu, whose life and example attracted a large number of

men of light and leading. From the time, Mr. Dharmapala commenced his work in India, a real interest has been awakened in the life and teachings of Gautama Buddha. To achieve his end, he laboured almost single-handed with the slender means, received from time to time from his friends in Burma, Siam, Ceylon and other places. Though single handed, he had the support of some of the Indian gentlemen, including men like Rai Narendra Nath Sen, Bahadur and others. With the indomitable zeal for his work, he carried on a propaganda work and at last his labours were crowned with success. The importance of the work, while Mr. Dharmapala preaching in America, attracted the attention of this noble lady and with the help of the most liberal donation, placed by her at the disposal of the Society, this fine hall designed after the ancient Indian architecture of Ajanta has been built in this city in which have been enshrined the sacred relic of Lord Buddha. This hall is open to all for use and the Vihara is dedicated to the Bhikkhu Sangha, and out of the fund placed at the disposal of the Society, arrangements are being made to construct another Vihara at Mrigadāwa (Benares) where Lord Buddha preached his first sermon to his five disciples. I understand out of the contributions made by this pious lady, works of public utility have also been started in Colombo and other places of Ceylon. If my information is correct, she has not been slow to extend her helping hand to those of our countrymen who have been carrying on long propaganda work in America. She never made any distinction between the Hindus and Buddhists. It was the Indian work which appealed to her and out of the generosity of her heart, she has always been ready to help any good cause brought to her notice. To-day being her eighty second birth day, we have met here this evening, both Hindus and Buddhists to express our sense of gratefulness to her for her unostentatious charity and wish the conveners of this meeting to convey the same to her.

In conclusion, I must say that the labours of this band of scholars and of men like Mr. Dharmapala have opened a new

world of thought and awakened the Indian mind to the sublimity of the teachings of Lord Buddha, which once conquered the heart of Asia and won for India the glorious title of Holy land. This awakening has brought back to India, the highest ideal which is to be realised through a life of peace, love and good will, not only between man and man but also between man and all other living beings.

CHRISTIANIZING THE ABORIGINES

BY S. HALDAR.

Missionaries are busy saving the souls of ignorant low-class people and of the jungle tribesmen of India while the enlightened classes in Europe and America are discarding Biblical mythology as a thing altogether out of date. The history of the conversion of the aboriginal races of Chota Nagpur throws light on the methods adopted by Missionaries in Christianizing those races. It also shows how the religion adopted by them has affected their character. The Munda and Uraon tribes, who led a free and easy life in the forest-clad plateau of the Ranchi district, in Chota Nagpur, came into contact with the forces of civilization with the establishment of British rule in this outlying, loosely-held corner of the old Moslem empire. They were taken in hand by some benevolent and enterprising German missionaries of the Lutheran Protestant sect in the middle of the last century. After the establishment of British rule they had troubles with their Hindu and Moslem landlords. These landlords, who belonged to a higher stage of civilization, wanted them to engage regularly to pay rent in kind or to render labour in lieu of rent for the holdings of which they were in possession. The lands were owned by the Hindu and Moslem landlords under settlement from the Government either directly or through the superior landlord or Zamindar, the Maharaja of

Chota Nagpur, to whom they were liable to pay rent in cash. Unaccustomed as these happy-go-lucky, harum-scarum jungle-folk were to such legal restrictions as those to which men in a social state are subject, the action of their landlords weighed heavily on their souls. It is no wonder they kicked over the traces and caused a lot of trouble. The missionaries took advantage of this state of affairs and took up the cudgels on behalf of their converts, both present and prospective. Government was induced to specially legislate in favour of the aborigines against their landlords. In a *Calcutta Review* articles the Rev. James Long stated (No. 97 of 1869) that an Act had been passed "in favour of the Kols mainly through the exertions of their friend Colonel Dalton, the Commissioner of Chota Nagpur, who by his writings and actions had done so much for the Kols that he may be called a second Cleveland." Colonel Dalton himself stated in a report to Government which was published in the *Calcutta Gazette* Supplement for October 3, 1868: "Since the mutinies it [the agrarian agitation] has been chiefly fomented by the Native Christians." The Lieutenant-Governor of Bengal (the Hon. Sir Ashley Eden) stated in a Resolution dated November 25, 1880, on the working of the Chota Nagpur Tenures Act of 1869, that it seemed an unquestioned fact that many of these Mundas and Uraons "embraced Christianity in the hope of obtaining possession of lands to which they rightly or wrongly laid claim." Meanwhile, the missionary work of conversion went on apace. The German missionaries stated in their Report for the year 1873: "There is not the slightest doubt that the majority of our converts who apply for admission into the Christian Church are almost always actuated by secular motives." The late Mr. C. W. Bolton, I. C. S., stated in a Government report dated December 16, 1869: "The missionaries made no secret of the fact that their principal motive in stirring on behalf of the Kols was to preserve and expand the influence of their mission with the people." The Commissioner of the Chota Nagpur Division (Mr. W. Le F.

Robinson, I. C. S.) in a report to Government on the working of the Tenures Act of 1869 wrote on April 28, 1876 :

"The points which Babu Gopal Chunder Mitter [one of the officers employed in carrying out the provisions of the Act] specially alludes to in his report are, that he has been chiefly at work this year in the part of the country inhabited by the Christian Bhuinhars, who consider that the Tenures Act was made for their benefit, 'and in that view they generally give in such large and preposterous claims that it is difficult to get to their bottom without a protracted and diligent inquiry. The appeals are larger from these classes of men, because they are never satisfied until they get the last plot claimed.' This is perfectly true, and is one cause why the work takes so long to accomplish."

Mr. John Reid, I.C.S., states in his Ranchi Settlement Report for 1902-1910 that as a result of "the financial support of the European missionaries"* and owing to other causes the converts began to be self-assertive and that "an impression rapidly gained ground in consequence that to become Christian was the best means of successfully shaking off the oppression of the landlord." Mr. Reid mentions the fact that after the Mutiny of 1857, when the British officers returned to Ranchi, an impression gained ground among the Kol converts that "they were a class specially favoured by Government." In introducing the Chota Nagpur Tenures Bill in the Bengal Legislative Council in January, 1897, the Hon. Mr. W. H. Grimley, I.C.S., referred to the fact that three Missionary bodies were at work in Chota Nagpur, and he referred also

* Missionaries are distinguished, amongst the Europeans residing in India, for their amiability of character. It is only in matters concerning the propagation of their faith that they sometimes adopt methods which would elsewhere be regarded as Mephistophelian. Mr. N. K. Ramaswami Iyer wrote in the *Hindu* of Madras in 1911 (quoted in the *Literary Guide* of May, 1911) to say that some Pariahs of Papanasam who were accused of assault "were promised by a missionary to help them with money for their defence provided the Pariahs would become converts to Christianity."

to the history of the agrarian agitation that had been going on amongst the Kols intermittently since 1867 as affording "ground for the belief that many persons conceived the idea that by embracing Christianity they would be entitled to the support not only of their spiritual pastors, but also of Europeans generally, in the settlement of their grievances and vindication of their rights." In summarising the causes of conversion of these people the Indian Census Report for 1911 states: "A further attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of landlords. Keenly attached to their lands and having few interests outside it, they believe that the missionary will stand by them in their agrarian disputes and act as their legal advisers." In this case there is overwhelming evidence to show that in order to attain their main object the missionaries have thrown themselves heart and soul in the struggle of the Kol tenantry against their Hindu and Moslem landlords about agrarian rights—a matter entirely beyond their spiritual concerns, and that in doing so they have actively fanned the flame of discord and given a strong impulse to the combativeness of the tribesmen.

ANCIENT BUDDHIST SITES IN INDIA ✓

LECTURE BY DR. C. A. HEWAVITARNE.

Under the auspices of the Young Men's Buddhist Association, Colombo, Dr. C. A. Hewavitarne delivered a very interesting lecture, on "Ancient Buddhist sites in India."

THE LECTURE.

Dr. Hewavitarne rising amidst applause delivered his address. He said: Although I have given the title "Ancient Buddhist Sites in India" to my lecture I have to go a little further in view of certain discoveries recently made. We

have not merely to modify some of the old ideas but we have even to subvert them in regard to ancient Indian culture.

The old idea was that there was no stone architecture in India before the time of Asoka, and that it was purely a later introduction due to the influence of either the Persians or the Greeks. One reason for saying this was that actually no architecture was found which could be ascribed to a prior date to that of Asoka. Old Western scholars left it fairly open saying that they were going merely on what has been discovered, and although Indians themselves said that the culture and architecture of India was not of such recent growth, as there was no evidence this view was not taken seriously. It was Fenelosa who wrote about Japanese art who said that however far you may go back in the history of a country there will always be a period beyond which there will be signs of indigenous traces of art. That was not applied to India by Western scholars. Basing their theories on this idea Western scholars ascribed all stone buildings to foreign sources. It was further asserted by them that all stone architecture was derived from wooden proto types and they say that before the time of Asoka there were no stone buildings in India.

WOOD OR STONE.

One fact they did not lay sufficient emphasis on and that was that all the buildings of the time of Asoka were not crude or rudimentary carvings of stone but actually finished work which showed great development in technique continued for many years anterior to that period. In the actual structure there were forms introduced which seem to show that either wood was used along with stone or that they carried in the stone architecture the remnants of wooden architecture. So Western scholars were partly right in ascribing the wooden prototype, but one thing, they did not place special stress on the period during which this evolution from wood to stone took place.

But according to both Buddhist and Brahmanic sources stone architecture was no new thing but existed from time immemorial. Even in the sculptures of stone buildings of the time of Asoka, are shown sculptures in relief for decorative purposes of the time of Buddha or even previously which were evidently of stone. One of these sculptures is found at Bharut and gives a picture of the offering of the great monastery Jetawanarama at Sravasti to the Buddha. In that picture are shown two buildings known as Kosambakuti and Ghandakuti types of buildings made entirely of stone. But this cannot be proved one way or the other without proper evidence. As early as 1865 a building was found in Rajagir made of undressed stone, about eighty feet square and about thirty feet high, containing cells probably for Buddhist priests, which Ferguson the great archæologist of India thought was derived from Assyrian sources. Near by is a cave called Pippali Guhawa where the Buddha himself sat in meditation, so that they suggest that the cells must have been occupied by Buddhist priests and the building must have been very near the date of the Buddha.

INDIAN AND PHENICIAN AFFINITY.

Recent excavations at Mohen-jo-daro in Scindi and also at Harappa on one of the tributaries of the Indus some distance from Lahore, have shown remains of cities which existed at least 3,000 years before Christ. Now these remains show beautiful stone-made buildings and properly laid out cities. In these cities have been found certain amulets, figurines, little seals etc., probably in places where people were buried, showing that they were distinctly Sumerian in type as are found in Assyria and Chaldea.

Professor Waddell has something very interesting to say on this point as he has traced a similarity in the pictographic writings of the old Indians who were at Mohen-jo-daro and Harappa, to the Sumerians. In regard to the Sumerians them-

selves there were two schools of thought, one of whom considered the Sumerians to be Semitics and the other who considered that there was a prehistoric Aryan civilization in Assyria.

FURTHER AFFINITIES.

Professor Waddell is of the latter opinion. He goes still further and he wants to trace a connection between early Britons, Phœnicians and Indians. He sees a connection between Britain and Bharat which is India and Panchaladesa which is ordinarily described as the land of five rivers. Professor Waddell means it not the land of the five rivers but the land of the Panch or Phœnicians. He further traces a connection between Kathiawar, the land of the Kathi, represented by the Chetties in Ceylon, to be the ancient Hiti or Hittites. The Hittites and the Phœnicians are of the same stock, not Semitic but Aryan stock. Now both Mohen-jo-daro and Harappa are two large tracts of land on the river Indus. The former is on the Indus itself and the latter on an old tributary of Indus which has dried up now. Not only does he see a resemblance in the actual place names and migration to India. In view of the fact that the Dravidian race known as Berghins were found near Baluchistan, it was thought at one time that the Sumerians were Dravidian in type. But recent researches at Mohen-jo-daro were found to be Aryan in origin rather than Dravidian. The Dravidian invasion or migration was probably much earlier than the Sumerian invasion and it is very probable that later researches in the lower strata at Mohen-jo-daro and Harappa will show this early Dravidian element.

INDIANS AND EARLY BRITONS.

We in Ceylon are rather interested in these discoveries because as it was pointed out some time ago Mr. Neville, the editor of the "Taprobanian," showed there was a great deal of similarity between Sinhalese words and the early

Britons namely the Cassiteries. Professor Waddell found similarity between Casi, people of Benares and the Cassiteries of ancient Briton were early Phœnicians.

(To be continued.)

BUDDHISM IN ENGLAND

England is the headquarters of Protestant Christianity. In 1818 England began to send missionaries to India and Ceylon. In 1822 the Church Missionary Society was founded to spread the Christian doctrine "in heathen lands". They established their headquarters in three centres in Ceylon. The other non-conformist sects that started work in Ceylon were the Wesleyan, Baptist, Church of England, and Salvation Army. For over a hundred years tens of thousands of Buddhist boys had been converted to denominational Christianity through the missionary propaganda especially through schools. The Buddhists until 1870 had their own schools in the temples throughout the island ; but the Christian government did not want that Buddhist boys should be trained under their own spiritual teachers. In 1870 the education act was passed and the Temple schools became taboo, and elementary schools under Government were established where the children received no religious or moral education. The young generation grew up without the moral influence of religious teachers, and the Sinhalese children for the first time in the long history of Buddhism became indifferent to religion. The missionary bodies found the opportunity to creep in and like the camel in the Arabian story began opening vernacular schools in villages where formerly temple schools had existed. In the fifth decade of the 19th century one of the missionary publications had the pronouncement made in favour of the Sinhalese in this wise : "the Sinhalese are polite, kind to their children and fond of learning." When the missionary schools

were opened in villages Government gave them all possible help in the form of grants in aid. The Buddhists were unaware of the pernicious influence that the Christian teaching would have on the tender minds of children of Buddhist parents. For ten years the missionary schools were teaching unmoral teachings diametrically opposed to the gentle and compassionate teachings of the Lord Buddha. In those days modern science had not been born, and the Bible was the Alpha and Omega of all morality. In 1880 June Col. Olcott and Mme Blavatsky visited the island and gave an impetus to the indifferent Buddhists who were known as Buddha-Separa or belly Christians. Those who had learnt English had become indifferent Buddhists, and to them the activity of Col. Olcott was an eye-opener.

In 1860 the priest orator Migettuwatta Gunananda began a campaign to defeat the Christian padres who had been openly attacking Buddhism. At Gampola, Panadura, Baddegama controversies were held between the Christian padres and Buddhist Bhikkhus. In the great and historic controversy held at Panadura in 1872 the Buddhist party won. It was the report of this Controversy that led Colonel Olcott to undertake the trip to Ceylon. At a Buddhist vernacular school, Dodanduwa, Colonel Olcott discovered the fact that although the School was under Buddhists yet the Sinhalese Readers used therein were publications issued by the Christian Press and the lessons were invariably against the teachings of Buddhism. The Lord Buddha emphasised that life should not be deliberately destroyed ; but in the Christian Readers the opposite was emphasised. Buddhism strictly prohibits taking intoxicating liquor ; but in Christian books liquor is shown as a necessity. The Christians introduced into the island slaughtering of animals and drinking of intoxicating liquor. For the sake of revenue the Christian government sells to the people arrack, toddy and other poisons. The Government revenue officers have no moral conscience. They do not think that alcoholic poisons are detrimental to human progress. The

revenue raised is eaten up by alien bureaucrats and different government departments. Scientific education in Ceylon is absolutely neglected, agriculture, and indigenous arts have been allowed to go into atrophy.

For six years I worked in Ceylon in the interest of Buddhists. In 1891 January I visited the holy site at Buddhagaya, and having found that the hallowed site was utterly neglected, I made a vow surrendering my life in the hope of rescuing the sacred spot from the hands of the Saivite fakirs who had control of the place. I gave up parents, home and everything else that I loved in Ceylon, and took up my residence at the Burmese resthouse close to the Holy place. For three months I stayed there, and stirred the Buddhist world by my writings. I did all that a human being could do to rescue the place ; but when the Government of India took the side of the Saivite fakir and openly worked against the Buddhists, I concluded that it is better to do work elsewhere, and I shifted my activities to Calcutta, where I concentrated my energies to erect a Buddhist Vihara. But before I left Buddhagaya I was able to get the District Board of Gaya to erect a Resthouse at Buddhagaya for the use of Buddhist pilgrims visiting the sacred spot. The Burmese resthouse which was being used by the Buddhists was handed over to the Saivite fakir by Government, and but for the Resthouse that was erected by the Maha Bodhi Society of Mandalay and Colombo, in 1903, Buddhist pilgrims would be stranded in the place most sacred to them.

In 1915 June, when the riots broke out in Ceylon between Buddhists and Moslems, I was in Calcutta, but the Ceylon Government asked the Govt of India to have me interned in Calcutta, and the Govt of India communicated the matter to the Govt of Bengal, and I was interned there. For five years I was not allowed to return to Ceylon and during the period of my internment I had to go through various kinds of physical suffering. Want of exercise, and proper diet broke down my health, and after five years I found that I was a victim of

sciatica, beriberi, palpitation of heart and anaemia. For no cause I was punished, and yet I made up my mind to send thoughts of love to the British bureaucrats who were responsible for my internment. Instead of hatred compassion sprang up in my heart to the British people. In 1925 the several Doctors in Calcutta whom I consulted advised me to take a trip to Germany and there consult specialists to have my illness cured. In July 1925 I spent two months at the Kuranstalt in Vierwaldstattersee, near Lucerne, Switzerland, and on the 4th August, I decided to come over to England and work for the establishment of Buddhism there. In my Diary of the 4th August I have made the following entry.

"Ceylon and England can never again be disunited. I shall therefore work for the welfare of the British people. England should not treat India like a wife beating husband".

I thought of the great work of preaching the Dhamma to the English people. The British are an arrogant race, very selfish, and therefore I decided that I shall practise love, righteousness, generosity, and truthfulness, and adopt the ethic of forgiving patience, and act like the Bikkhú Punna who went to Sunāparanta country, where a harsh cruel people dwelt.

I had no money to begin a great work like the one I contemplated, and yet I did not despair. Money came from my brother Dr. Hewavitarne and Mrs. Mary Foster, Patron of the Maha Bodhi Society, not to start work in England but for my personal use. I saved this money and began work in London in July last. Twice I went through the gates of death, once in November 1925, during my sojourn at San Francisco, and again in March last in London. In London I was taken care of by Prof. Wickramasinha and his wife Mrs. Vera Wickramasinha during the period of my illness which lasted from March 22nd to May 24th.

I did not ask Buddhists to help me, and with the money I received from my brother and the savings of my allowance

since 1916 I purchased the house and garden at 86, Madeley Road, Ealing W. 5. London for £ 2500.

The adventurous Britishers who go to Ceylon, India, Burma, China and Japan are devoid of compassion. They go to make money and they leave behind their moral consciousness in their island home, and when they arrive in places administered by bureaucrats of their own race, they exhibit an intolerable arrogance to the sons of the soil. The youngmen of India, Ceylon, Burma who go to England to learn law and medicine do not get the opportunity to exhibit their moral characteristics. They learn the vicious manners of the low class English people and when they leave England they have forgotten the superior morality of their religion. Their moral instinct has left them.

Buddhists have a spiritual inheritance superior to any other worldly legacy. Buddhists hitherto have not come to England with the determination to preach the Dhamma of the Lord Buddha to the English people. The Christian missionaries have done their work most viciously. They have distorted and misrepresented the holy teachings of the great Aryan Saviour, the Prince of Kapilavastu. They have been the greatest enemies of Buddhism in England. To the English Christian the Jewish saviour is god of gods, king of kings, and he is the only one who could save people from their sins. On account of this teaching the English Christians have become supremely selfish and full of arrogance. They are victims of Tanhā, Māna and Diithi. Surely the Aryan psychology is superior to the savage animism of the nomadic Hebrews, but they do not know of anything superior except the Semitic doctrine of Jesus. The sublime Dhamma of the Lord Buddha must be preached to the Britons who vociferously shout that "Britons shall never be slaves."

Buddhism teaches the highest universal freedom. It is the Science of freedom.

There are thousands of liberal minded educated Englishmen to whom the Doctrine of the Aryans must be preached. The time is come to show compassion to the erratic Englishmen. The English are a great race, and as such they must not be allowed to die of spiritual inanition. The English should be made to hear the Arya Dharma of the Great Teacher of the Sakya race. The Sakyas were the proudest aristocrats in India, and they were influenced by the sublime teachings of the Lord Buddha.

Asiatic Buddhists must rally round the banner of the Lord Buddha, and exhort the Englishmen to put a stop to their "gun diplomacy." The adventurous Britisher should be informed that his time is coming to an end.

I am old and physically feeble, and yet I am working hard in the hope of doing my bit to the welfare of the English people whose language I had learnt, and I am going to make use of the language to preach the Dhamma to the Britons. Brothers, Let us erect a beautiful Vihara in some part of London, and in spirit of love let us serve the English people. The climate of England in the winter I must avoid, and in the first week of November I shall be leaving London for Ceylon and India. In April next I hope to return to London. I am going to see my dear mother, who had been my spiritual light since my eighth year.

All the good deeds that I have done I owe to her, and from the year 1904 all the good work that I have done in India, Ceylon is due to the generous munificence of my 'foster mother', Mrs Mary Elizabeth Foster of Honolulu. But for her wonderful liberality and personal affection I would never have accomplished the work that I had undertaken. May she live long enjoying happiness in both mind and body. Contributions may be sent to the National Bank of India Ltd., Bishopsgate, London E. C., marked A. H. Dharmapala.

Anagārika Dharmapala

Foster House

86 Madeley Road, Ealing W, 5. London

BOOK REVIEW

OLD LAMPS FOR NEW, OR THE ANCIENT WISDOM IN THE MODERN WORLD—By Clarence Bragdon. Published by Alfred A. Knopf, New York, U. S. A.

The book is comprised of fifteen essays of intense interest for those persons who have the genial faculty of stepping aside for a little time from the harsh and strenuous life of mental and physical labour to the end of amassing a fortune. Mr. Bragdon, a philosopher nurtured in the ancient wisdom of the East, is an American and an author of several philosophical works such as "Four dimensional Vistas," "The Beautiful Necessity," "A Primer of Higher Spaces," "Architecture and Democracy" and a few others. Mr. Bragdon is a thinker, not a politician. A thinker can only be known and regarded by cultured and educated persons, and secures a worthy place in the heart and intellect of posterity. A politician is naught, a worthless man

obtaining a reputation, a transitory fame, by beguiling with words the fickle and capricious populace. Mr. Bragdon, on account of the excellencies of his thought and style deserves to be known to men of worth in India, China and Europe. The opening lines of the first essay, "The marriage of East and West" show the nature and quality of the mind of the author: "The wisdom of the East as enfolded in her sacred scriptures, the Beauty of the East as enshrined in her sacred art—these gifts of Asia, the Great Mother, has cherished for countless centuries, until, by the operation of the law of cycles, the time should come for the giving of them to this younger world." He likens the West to an energetic, full-blooded, strong man and the East to a gentle female:—"The inner, animating, directing spirit of the West is centrifugal, corresponding to the masculine principle, which is fiery, forceful, aggressive. The spirit of the East is on centripetal, quiescent: it is like a woman, who prevails by quietness; the West holds the key to power in *the world without*—the world of *phenomena*. Through Yoga, the harmonious development of the self, the East holds the key to *the world within*—the world of noumena. These worlds are not twain but one and are capable of being so realised, dealt with, dominated; but this can occur only when West and East—in the world and in the individual—are united, so to speak, in a nuptial embrace." The fourth essay, "The Message of the Buddha," is a fine piece of thinking and writing. This is what he says:—"When Buddha was born into the world the caste system was firmly established in India and religion was a monopoly controlled by the sacerdotal class. Brahminism, that magnificent edifice of exalted thought, was a ruin in the sense that the living spirit had gone out from it. Buddhism, like a vine, mantled this ancient temple with fresh verdure, conforming everywhere to the old outlines, but softening them and making the whole bloom with new life. In the life and teachings of the Buddha the austere metaphysics of Brahminism suffered a translation in to a body of ideas intelligible to the mind and affecting to the heart of the common man. Buddha came not to destroy the law but to fulfil: to open the way of salvation to every man not merely to those belonging to the superior caste. Buddhism was the first great democratic religion: as Buddha himself said, 'the observance of the law alone entitles to the right of belonging to my religion. Buddhism teaches self-conquest, compassion for all living beings, and universal charity. One of its four great truths is' that freedom comes through knowledge, through love.' Let a man overcome anger by love, let him

overcome evil by good, let him overcome the greedy by liberality, the liar by truth'."

Since the unlucky days of the disappearance of Buddhism from this land, Brahminism, with its gods and goddesses craving for the worship in the night, has enforced the ancient iron law and again suppressed man. The depressed and untouchable classes are yet with us, their reason overthrown and their heart and mind untouched by the kindly light of religious emancipation and increasing the adherents of alien religions. The author answers the shallow critics of Buddha's quiescent precepts:—"the idea that the following of the precepts of Buddha breeds in the mind a spirit of sloth, of *dolce far niente*, is a false one and founded on misconception. It is true that many of the activities which important to us were from Buddha's standpoint futile, and therefore foolish. The conquest of self is a work not less arduous than that which we call the conquest of nature, but its results are more obscure. The man who has built a tower on a hill has done something which everyone may see and admire, but he who has quarried out a mine has only a hole in the ground to show for his labours. Work, unceasing, arduous, Buddha imposed as duty upon every disciple. He taught that every man inherited the result of his past labours, that his future status would be determined by his efforts here and now:—"Not by birth is one a Brahmin, by work one is a Brahmin, by work the world exists, by work mankind exists, beings are bound by work as the linch pin of the rolling cart." "One must read this essay in entirety. The essays on "The Eternal Feminine," "The Release through love" and "The Theatre of Tomorrow" are brilliant and instinct with life.

N. CHATTERJEE.

NOTES AND NEWS

WILLS AND BEQUESTS.

OVER £70,000 FOR CHARITY.

Mr. James Pringle, chartered accountant, of Drumsheugh-gardens, Edinburgh, has left:—

£35,000 to the Corporation of Elgin to found the "Pringle Trust," the interest of which is to be divided annually equally among all ministers of congregations of the Church of Scotland, the United Free Church, the Free Church, the Congregational

Union and the Baptist Union situated in the county of Moray, and £10,000 to the Society of Sons of Ministers of the United Presbyterian Church. (These two beneficiaries are to share the entire residue of the estate.)

£7,500 to the general trustees of the United Free Church of Scotland, one-third for instituting an annuitant fund for retired ministers in poor circumstances, one-third for an annuitant fund for Minister's widows and the other third for an annuitant fund for orphan daughters of ministers.

£1,000 each to the general trustees of the United Free Church for the Aged and Infirm Ministers' Fund, the Central Fund and the Highlands and Islands Fund.

£500 each to the Home Missions Fund the Church and Manse Fund, the Church Extension Fund.

To the Corporation of Elgin the following sums:—£2,000 for gifts to students at Aberdeen University, £2,000 to provide a nurse for the sick poor in Elgin, £3,000 to support a male colporteur and a Bible woman in Elgin and £5,000 to be distributed among the deserving poor.

£5,000 to the trustees of Gray's Hospital, Elgin.

£2,000 to Palmerton-place United Free Church, Edinburgh, of which he was a member.

£2,000 for the benefit of the poor.

All these legacies are to be paid after the death of the testator's wife.

He also left £500 to the Scottish Temperance Alliance, Glasgow, in token of his deep interest in the cause of total abstinence from intoxicating liquor, and £600 to be divided among his domestic servants.

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FIRST BUDDHIST MISSION IN ENGLAND.

PICTURESQUE DIRECTOR DOUBTFUL ABOUT CONVERTS.

In a detached house in Madely-road, a secluded quarter of Ealing, is the headquarters of the first Buddhist mission to be established in England.

The director-general of the mission is the Venerable the Anagarika Dharmapala, and when a "Daily Chronicle" representative called to see him yesterday he was wearing a brilliant orange robe and brown shoes and stockings.

"The British," he said, "are spending large sums of money

in sending missionaries to Asia. We have therefore come to England to enlighten the British public on the truths of our great religion."

The director-general was asked if he thought that he would get many converts.

"I doubt it," he replied "The Buddhist religion is austere. It demands sacrifice. I doubt if many Englishmen would give up drink to become Buddhists. But we shall accomplish much if we manage to teach them what our religion is."

Daily Chronicle, London.

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BUDDHIST MISSION IN EALING.

ANAGARIKA DHARMAPALA INTERVIEWED.

"From my country, India, your country has long obtained diamonds, gold, cereals, cotton, tea, and other forms of material wealth ; I have come to bring you a far more precious Indian jewel, the truth as enshrined in the doctrines of Buddha."

These words were addressed to a "Middlesex County Times" representative, in perfect English, and with solemn emphasis, by the Anagarika Dharmapala, a venerable Buddhist in an interview at the Maha Bodhi House, 86, Madeley-road, Ealing, the permanent headquarters of the first Buddhist Mission in England. The priest's æsthetic Oriental features and the flowing orange-coloured robe he wore struck an arrestively Eastern note amidst the typically English and modern surroundings of Ealing.

The Anagarika Dharmapala is a deeply-learned man who has spent 40 years in the study of education and psychology. He has travelled round the world four times, getting into touch with peoples of all lands, and he is a firm believer in the spirit of brotherhood and in the exercise of "fair play." He said that he finds the English, generally speaking, particularly hide-bound in their mental outlook, and it is difficult to get into close intellectual contact with them.

"For over 150 years," he said, "your country has sent missionaries to India to tell the Indians about Christianity. I am the first to come to England to tell your people about the truths of the Buddhist religion. There is much muddle-headed thinking going on in the world to-day, and it seems to us that in the doctrines of Buddhism there is a prize which could not fail to be helpful in the great search for truth—that this is, in fact, the greatest wealth which India can bring to England."

At the age of twenty, the Anagarika Dharmapala gave up his home and relatives to prosecute the search for truth, and, during his 34 years of life in India and Ceylon, he has opened numerous centres of Buddhist teaching, rest-houses and temples. He has interesting anecdotes to tell of Madame Blavatsky, Mrs. Annie Besant, Mr. C. W. Leadbeater, and others well known in connection with the study of esoteric Buddhism.

The Anagarika Dharmapala has suffered from the rigours of the British climate, and, on first arriving in Ealing, spent a considerable period in a local nursing home. He has now recovered, and is able to take walks. He was recently seen dispensing happiness, in the practical form of apples, bought from a local green-grover's shop, to a crowd of small boys.

Times, London.

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THE ANAGARIKA DHARMAPALA'S RETURN FROM EUROPE.

We are glad to announce that the Anagarika Dharmapala will be back in India by the end of December after his strenuous activities in London in connection with the establishment of a Branch of the Maha Bodhi Society in England. During the short time he had been there he had not only infused new vigour into the Buddhist movement and found a branch of the Maha Bodhi Society, with permanent head quarters at Ealing, but also made a deep impression on the people of Europe by the purity of his character and his unselfish services to the

cause. We trust the English Buddhists will keep the flag flying till the Anagarika returns to England next May or June.

We offer a hearty and respectful welcome to our revered leader after one and half year's absence from the chief centre of his work

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A BUDDHIST VIHARA IN LONDON.

We draw the attention of our readers to the appeal published on page 511 for funds to erect a worthy Vihara in London. We have no doubt the proposal will have the unanimous approval and support of the Buddhist world. A Buddhist Vihara in London! The very idea sends a thrill of joy and who will not gladly associate himself with this grand movement and make it a success. It is in the fitness of things that there should be a Vihara for the use of the ever increasing Buddhist population in Europe and also for the large number of Buddhist visitors to London from various parts of the world. The Vihara will not only serve as a place of worship but also as a centre for Buddhist propaganda work in the West. It was only a few weeks back that a mosque was built in Southfields by the Mohammadans. Let us not lag behind our Mohammadan friends but take immediate steps to materialise this project.

Contributions towards the Vihara Fund may be sent to The National Bank of India, Bishop's Gate, London, marked "A. H. Dharmapala."



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय् अत्याय
हिताय सुखाय देवमनुस्सानं देसेय भिक्खवे धम्मं आदि कल्लायणं मज्जे कल्लायणं
परियोसान कल्लायणं सारणं सब्बज्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE BUDDHA'S CALL

Come unt me, O weary ones of earth
Who long have trod the round of mortal birth
And yearned from Karma's bondage to be free,
Come unt me.

Come unt me, and no more shall ye bear
Delusion's load of sorrow and despair ;
Forever banished all your woes shall be.
Come unt me.

Come unt me, O ye who sought in vain
Your heart to sate with pleasure, rank or gain,
Who now would taste of true felicity,
Come unt me.

Come unto me, out of Samsara's night
 My Word shall guide you to the realms of Light,
 Nirvana's peace to know eternally,
 Come unto me.

A. R. ZORN.

NOTES FROM MY DIARY

In the Sutta Pitaka there are 17575 suttas or sutras. At the first convocation there were embodied in the Digha nikaya only 33 sutras. The Kumāra Kassapa Sutta was added at the 2nd convocation, says the Mahavansa Tikā.

The Majjhima nikāya contains 152 suttas. The Madhura sutta therein was added at the 2nd convocation. In the Samyutta nikāya there are 7762 suttas. In the Anguttara nikāya there are 9557 suttas. In the Khuddaka nikāya there are 70 suttas.

The Vinaya pitaka contains five books: Bhikkhu vibhanga, Bhikkhuni vibhanga, Pārājikā, Pacitti, Parivāra. The Mahavagga comprises from Maha khandaka to Kosamba khandaka. From kamma khandaka to Bhikkhuni khandaka comprise the Culla vagga. At the first convocation there were 20 khandakas, at the second convocation two more khandakas were added. The Abhidhamma pitaka contains the Dhammasangani, Vibhanga, Puggala Paññatti, Dhātukathā, Kathāvatthu, Yamaka, and Patthāna.

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The first three chapters of the book of Genesis record the primitive folklore story of the creation of the world. The story of Abraham and of Noah is a legend borrowed from the Chaldean and Babylonian folklore myths. The legend of resurrection is a borrowing from Egyptian Osirism, also the sonship of God. The legend of the conflict between God and Devil is from Persian borrowing. The ancient legend was transformed to suit the Jesus story.

The legend of the spirit of God resting on the waters may be traced to the Babylonian tradition of the God Era, who later on had to give way to Marduk. The nomadic Hebrews who were in a state of partial slavery in Egypt crossed over to Canaan under the guidance of Moses, who had no idea of the creation legend. Genesis was not known to the Hebrews. There God was the god of Horeb who brought the children of Israel out of the land of Egypt out of the house of bondage. From the book of Exodus to Malachi no mention is made of the creation story. During the Babylonian captivity the Hebrews for the first time heard of the creation legend, and the story was incorporated into the Jewish law books after their return to Jerusalem during the time of Cyrus. The story of Babel, and the Deluge were later interpolations from Babylonian sources. The Hebrews during their sojourn in Egypt were treated by the Egyptians with contumely. They were an abomination to the Egyptians. The Hebrews were a mixed race with the blood of Chaldeans, Syrians, Egyptians, Hittites, etc. running in their veins. David's father Jesse was a half Moabite, and Solomon's mother was a Hittite woman. Jesus therefore could not claim to be the lion of the tribe of Judah. Modern Christianity is a mixture of Osirism, Mazdeanism, Babylonian myths, and Buddhist ethics with a tinge of Vedanta.

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During the lifetime of the writer of the Revelation, there were only seven churches of Asia. Christianity was not then known in Europe. The seven churches were in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Paul had not been an eye witness of the doings of Jesus, and he had not met Peter and other disciples during the life time of Jesus. What Paul taught was drawn from his own imagination, and the Christ that he preached was a spiritual ideal. He says: therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. Heb. 6. 1. Judaism was the religion of the nomadic savage tribes of Canaan. It

was never accepted by the older races of Palestine. Jehovah was a hill deity who had his residence on the back part of Horeb, and when he was admitted as the tribal god of the Israelites he had to live in a box. And he came out of the box during the time of Solomon, and when the Jews were taken captive by Nebuchadnezzar and prompted the destruction of Jerusalem, and in anger destroyed the remnant of the Jews who had left him for good. The history of the evolution of the Horeb god has to be written as well as that of Jesus, who from a simple ethical reformer became the powerful despot of theological Christianity.

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In the kaliyuga the four varnas are equal in their capacity to do evil. In the Brahman community there are bad Brahmans, guilty in having committed certain crimes which shows that as a class the Brahmans are not wholly pure. The evils that the Sudra does is also done by the Brahman.

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Dasa Wiguna: They are: Sentence of death; amputation; disgrace; confiscation of property; banishment; extorting evidence by afflicting bodily pain; getting at evidence by kind treatment and giving money; obtaining it by skilful management alone, or compulsion; letting off from punishment by receiving a consideration for the same." Raffles History of Java, Appendix XXXIV.

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Sir Josiah Child was absolutely right when he said that men actually engaged in business are not the best judges of the interest of the realm in trade. They are blinded by their own immediate interests—Times Literary Supplmt. June 13, 1918.

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Mohammedan religion was established in Java in 1475. The Hindu was overthrown. In 1511 the Portuguese found a Hindu king in Bantam. The whole island was converted to

Mohammedanism in the course of the 16th century. Raffles History of Java, vol. II. p. 2.

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The use of opium, it must be confessed and lamented, has struck deep into the habits and extended its malignant influence to the morals of the people and is likely to perpetuate its power in degrading their character and enervating their energies as long as the European government overlooking every consideration of policy and humanity shall allow a paltry addition to their finances to outweigh all regard to the ultimate happiness and prosperity of the country. The effects of this poison on the human frame are so well described by the Dutch commissioners who sat at Hague in 1803, and who much to their honour declared that "no consideration of pecuniary advantage ought to weigh with the European government in allowing its use." At all times it leaves a slow poison which undermines the faculty of the soul and the constitution of the body, and renders a person unfit for all kind of labour and an image of the brute creation. The use of opium is so much more dangerous because a person who is once addicted to it can never leave it off. To satisfy that inclination he will sacrifice everything, his own welfare, the subsistence of his wife and children and neglect his work. If we were to follow the dictates of our own heart only, and what moral doctrine and humanity prescribe, no law, however severe, could be continued which we would not propose to prevent at least that in future no subjects of this Republic or of the Asiatic possessions of the State should be disgraced by trading in that abominable poison. p. 104 Raffles.

In short the trade in opium is one of the most injurious and most shameful things which disgrace the present government of India. It is therefore necessary at once and entirely to abolish the trade and importation of opium, and to prohibit the same, under the severest penalties that the law permits, since it is a poison." This was written a hundred years ago by Raffles, and yet the Govt. of India will persist in this

immoral trade. "This measure will excite no discontent among the Javanese for the princes and regents with very few exceptions, do not consume any opium but as well as the most respectable of their subjects look upon it as disgraceful. The use of opium is even adduced as an accusation of bad conduct, and considered as sufficient cause for the removal or banishment of a petty chief."

* * * * *

Jesus Christ had no experience of the sufferings caused by war. There were prophesies about the appearance of a prophet to save the Jewish people from the Roman yoke. The mother of Jesus was led to believe that the child who was to be her son will save the people of Israel. The superstitious mob and his disciples who were fishermen believed that he will set up his kingdom and deliver the people. At a certain place the mob wanted to make him king, and he believing the signs rode on a donkey to Jerusalem expecting that the people will crown him king. He made the mistake by overthrowing the tables of the pedlars who were selling their wares in the Temple Court. The mob was enraged and his fate was doomed. He expected to set up a kingdom of righteousness and looked on God to help him. His prayer had no effect. Judas the treasurer became the informer and Jesus was arrested and convicted for sedition.

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"Sitting on cushions one attains not fame, and he that lives without attaining it, leaveth on earth such traces of himself as smoke doth in the air, or foam in water. Therefore get up."

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The necessities of Buddhism rendered the cultivation of logic and metaphysics absolutely indispensable and thus were the first attempts at philosophy called forth in India." Goldstucker Vol. II. p. 12.

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In the name of the compassionate and all merciful Lord :

Spill no blood for any kind of sacrifice, for the Lord abhors bloody sacrifices. Show mercy to all living beings.

* * * * *

"Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force. Shall strong nations be free to wrong weak nations and make them subject to their purposes and interests? Shall peoples be ruled and dominated even in their own internal affairs by arbitrary and irresponsible force or by their own choice? Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress? Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observation of common rights?"

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In the tenth decade of the eighteenth century hooligans, brigands, pirates, adventurers, filibusterers, immoral scoundrels of different European countries armed with nothing else except destructive weapons and poisons left their shores and came to Asia and destroyed weaker races and subdued them and pillaged the countries. Politically free races were made to go under the yoke of slavery. The political crimes committed by European adventurers have had no parallel in the history of the world except during the period of Moslem vandalism. Barbarous hordes from Arabia fresh from the conquests inaugurated by the successors of Mohammad, lusting for more land and fresh pastures, with the sword and Koran in their hands, devastated the countries lying between Persia and India. The Aryan civilization that stood for two thousand years had met with a barbarous foe who recognized neither art, literature nor aesthetic beauty. Destruction was their slogan. Entering India they destroyed the vestiges of Buddhism and converted people by force into Islam. Centres of learning became centres of brigandage. India lost the noble religion of the Buddha and the lay Buddhists were converted by force by the million

into the Semitic religion of Arabia. India then had not one Moslem, but to-day there are 70 millions. The Hindus and Moslems are killing each other and the British with their impartiality fire both parties and kill them. When the Moslems killed in number exceed that of the Hindus the latter shower praise on the British, and vice versa.

* * * *

There were living in the banks of the Ganges two otters, and one day they went fishing, one going by the bank side, the other on the deeper side and both succeeded in catching a big fish, and they had it dragged on to the bank. Now how are they to have it equally divided, because the one had caught the fish by the head and the other by the tail. They began to quarrel, and a fox who had been watching the two otters came rather close to them and was gazing at the horizon, and the otters seeing the fox, said there is a fox, let us go to him, and he will judge our case and divide the fish impartially. They approached the fox and requested to come and help them. With nonchalant indifference the fox said that he had just left the bench of the court of the king of Benares and came here to get a little fresh air, and he has no time to attend to other matters. However at their request the fox approached the place and inquired of the two how they had caught the fish, and the one said Lord, 'I got hold of the tail end,' and you, he asked of the other, and he said at the head. The fox cut off the tail end and gave it to one saying that is your portion, and he bit off the head and gave it to the other, and the middle portion the fox took as his share for having decided the case. The fox marched off dragging the best portion of the fish. This story is from the Jatakas. The illustration is to be found in the Barhut railing in the Calcutta Museum.

ANAGARIKA DHARMAPALA.

NUMERICAL SAYINGS

Chapter XIV (Contd.).

(6) VICEROY.

Endowed with five things, brethren, the eldest son of a duly anointed King of noble family expects the viceroyalty. With what five?

Here, brethren, the eldest son of a duly anointed King of noble family is well-born on both sides, mother and father, and of pure descent back through seven generations of unblemished parentage ; he is fair, handsome, lovely and endowed with the highest beauty of complexion ; he is pleasing and agreeable unto mother and father ; he is pleasing and agreeable to the troops ; and so forth. He thus reflects : 'I am indeed well-born on both sides, mother and father, and of pure descent back through seven generations of unblemished parentage why should I then not expect the viceroyalty ? and so forth as above.

Verily, brethren, endowed with these five things the eldest son of a duly anointed king of noble family expects the viceroyalty. Likewise indeed, brethren, endowed with five things a brother expects the extinction of the intoxicants.

Here, brethren, a brother is virtuous of conduct.....and having taken the precepts practises them ; is well versed.....penetrated through insight ; he has a mind well-established on the four-fold bases of mindfulness, he is strenuously energetic in putting away evil conditions and in promoting meritorious conditions, steadfast, striving and not freed from the yoke of a virtuous life ; he is full of wisdom and endowed with insight into birth and death and with the highest penetration, which leads to the complete extinction of Ill. He reflects thus ; 'I am indeed virtuous of conduct, dwell in the observance of Pātimokkha rules observe good manners and right behaviour,

fear even venial faults and having taken the precepts practise, why should I then not expect the extinction of the intoxicants ; I am indeed well-versed and so forth as above.'

Verily, brethren, endowed with these five things a brother expects the extinction of the intoxicants.

(7) FETTERS.

These five persons, brethren, sleep but little at night and lie awake a long time. What five?

A woman, brethren, who thinks of a man sleeps but little at night and lies awake a long time, a man who thinks of a woman, a thief who thinks of stealing, a king engaged in royal duty and a brother intent upon liberation from the fetters sleep but little at night and lie awake a long time.

Verily, brethren, these five sleep but little at night and lie awake a long time.

(8) THE ROYAL ELEPHANT (a)

Endowed with five things, brethren, the king's elephant, that eats much, finds room (for its comfort), (freely) evacuates dung and takes the first vote as to ticket-food is indeed styled the royal elephant. With what five?

Here, brethren, the king's elephant is impatient of sights, is impatient of sounds, is impatient of odours, is impatient of savours and is impatient of contacts.

Verily, brethren, endowed with these five and so forth. Likewise indeed, brethren, endowed with five things a brother, who has a good appetite finds free accommodation, becomes worthy of a chair, and takes the first food ticket is indeed (rightly) styled a brother. With what five?

Here, brethren, a brother is not indulgent as to sights sounds, odours, savours and contacts.

Verily, brethren, a brother endowed with these five things and so forth,

(9) THE ROYAL ELEPHANT

Endowed with five things, brethren, the king's elephant is unworthy of the king, is not a royal property and is not reckoned as an asset to the King. With what five?

Here, brethren, the king's elephant is impatient of sights, sounds, odours, savours and contacts. How then, brethren, is the King's elephant impatient of sights? Here, brethren, the king's elephant approaching battle-array and seeing a group of elephants, or a group of horses or a group of chariots, or a group of soldiers becomes dejected and afflicted, gives way and is unable to enter the field of battle. Thus indeed, brethren, the king's elephant is impatient of sights. How then, brethren, is the King's elephant impatient of sounds?

Here, brethren, the king's elephant approaching battle array and hearing the sound of elephants, horses, chariots, soldiers or the sound of drums, cymbals, conches, tom-toms, and other kinds of din, becomes dejected and afflicted, gives way and is unable to enter battle. Thus, indeed, brethren, the king's elephant is impatient of sounds. How then, brethren, is the King's elephant impatient of odours?

Here, brethren, the king's elephant approaching battle-array and smelling the stench of faeces and urine of the king's elephants of noble birth resorting to battle, becomes dejected and afflicted, gives way and is unable to enter battle. Thus indeed, brethren, the king's elephant is impatient of odours. How then, brethren, is the royal elephant impatient of savours?

Here, brethren, the king's elephant having approached battle-array and being neglected either once, twice, thrice, four times or five times as to food and water, becomes dejected and afflicted, gives way and so forth. How then, brethren, is a brother impatient as to contacts?

Here, brethren, the king's elephant having approached battle-array and being pierced by an arrow either once, twice, thrice, four times or five times, becomes dejected and so forth. Indeed, brethren, endowed with these five things the king's

elephant is unworthy of the king, is not a royal property and is not reckoned as an asset to the king.

Likewise indeed, brethren, a brother endowed with five things is unworthy of gifts (and so forth as in the usual formula). With what five?

Here, brethren, a brother is impatient of sights, sounds, odours, savours and contacts. How then, brethren, is a brother impatient as to sights?

Here, brethren, a brother having seen a form with the eye, becomes excited at a lustful form and unable to compose the mind. How then, brethren, is a brother impatient of sounds? [Similarly as regards odours, savours and contacts.]

Verily, brethren, endowed with these five things a brother is unworthy of gifts and so forth.

Endowed with five things the king's elephant is worthy of of the king, a royal property and is reckoned as an asset to the king. With what five?

[Repeat the converse of the above.]

(10) THE ROYAL ELEPHANT (c).

Endowed with five things, brethren, the king's elephant is worthy of the king, becomes a royal property and is reckoned as an asset to the king. With what five?

Here, brethren, the king's elephant is a hearer, a killer, a protector, an endurer and a goer. How then, brethren, is the king's elephant a hearer?

Here, brethren, when the elephant-trainer imposes upon him a task whether done before or not, the king's elephant making that his object and applying his mind thereto, with thoughts collected, listens to it with ready ear. Thus, indeed, brethren, the king's elephant becomes a hearer. How then, brethren, does the king's elephant become a killer?

Here, brethren, the king's elephant having entered into battle kills elephants and elephant-riders, kills horses and horse-riders, destroys chariots and chariot-riders and kills foot soldiers. Thus indeed, brethren, the king's elephant becomes

a killer. How then, brethren, does the king's elephant become a protector?

Here, brethren, the king's elephant having entered into battle protects the fore and hind parts of his body, the fore and hind legs, head, ears, teeth, trunk, tail and also its rider. Thus indeed, brethren, the king's elephant becomes a protector. How then, brethren, does the king's elephant become an endurer?

Here, brethren, the king's elephant having entered into battle endures blows with spears, swords, arrows, and axes, also the sounds of drums, kettle-drums, conches, tom-toms and other kinds of din. Thus indeed, brethren, the king's elephant becomes an endurer. How then, brethren, does the king's elephant become a goer?

Here, brethren, the king's elephant, when the elephant-trainer sends him in a certain direction, whither he has gone before or not, quickly goes. Thus indeed, brethren, the king's elephant becomes a goer. Verily, brethren, the king's elephant when endowed with these five qualities and so forth.

Likewise indeed, brethren, endowed with five things a brother becomes worthy of offerings [and so forth as in the usual formula]. With what five?

Here, brethren, a brother, when the Norm-discipline set up by the Tathagata is preached, makes that his object and applying his mind thereto listens to the doctrine with all his heart, attentively and with ready ear. Thus, brethren, a brother is a hearer.

Here, brethren, a brother does not welcome a vague, lustful thought that has arisen: he rejects it, banishes it, makes an end of it and makes it cease to exist.....So also with regard to a vague thought of harming that has arisen, and any evil unprofitable state of mind that arises from time to time: he rejects it, banishes it, makes an end of it and makes it cease to exist. Even so, brethren, is a brother a slayer.

Here, brethren, a brother having seen a form with the eye is not entranced with the general appearance or the

details of it, because in him who dwells without controlling the faculty of sight, the sinful conditions, of greed and ill-will arise ; he practises the subjugation of them and guards the faculty of sight and attains the subjugation of the faculty of sight. So also with regard to the faculties of sound, smell, taste, touch and thought. Thus, brethren, a brother is a protector.

Here, brethren, a brother is patient of cold, heat, hunger, thirst, the touch of flies, mosquitos, wind and sun and creeping things ; of abuse that oversteps the bounds of speech ; of feelings that affect the body when they arise, painful, sharp, harsh, bitter, unpleasant, offensive pains that sap one's life—[all these] he endures. Thus indeed, brethren, a brother is an endurer.

Here, brethren, a brother quickly goes thither-in directions where in this long journey he has never gone before-to wit : to the calming of all the activities, to the leaving of all basis [for rebirth] to the destruction of craving, to disgust, to cessation, to Nibbāna. Thus indeed, brethren, a brother is a goer.

Varily, brethren, a brother endowed with these five things becomes worthy of worship and so forth.....

Chapter XIV : On the King ends.

A. D. JAYASUNDARA.

IS THE DOCTRINE OF THE BUDDHA, SCIENCE ?

(Continued from page 536 of the last issue.)

BY DR. GEORGE GRIMM.

The Buddha designates the goal of his doctrines in triple wise :

1. Simply as *the attainment of Nirvana*, which thus, after what has been said above, is the actualisation of that condition of non-materiality which is free from the body, and thereby, free from life. "For the sake of the complete Nirvana—*anupāda parinibbānattham*—which comes about by reason of

no more Grasping, O Bhikkhus, is the holy life lived under the sublime One." (Majjhima Nikāya)

2. As the *Destruction of Thirst*. "When, Vaccha, a Bhikkhu denies Thirst, has cut it off by the root, made it like a palm-tree stump, so that never more can it sprout, never more can develop, then is he a holy Bhikkhu, an ender who has done what was to do, laid down the burden, attained salvation, destroyed the fetters of existence, and is delivered in perfect wisdom." (Majjhima Nikāya).

3. As *Freeing of the Mind* (cetovimutti). "And so the guerdon of the holy life, O Bhikkhus, is not alms, honour and fame, not moral discipline, not the happiness of concentrated thought, not penetrating knowledge. But that *unshakeable freedom of the mind*, verily, O Bhikkhus, that is the aim, that is the holy life. That is the kernel, that is the goal." (Majjhima Nikāya).

The relationship of these three definitions to one another is as follows:—

Nibbāna consists precisely in complete freedom from thirst or impulsion, or in absolute freedom from wishing. One no longer has a wish for a body, and thereby, for sensation or any kind of mental activity, so that one can expire into one's eternal home like an expiring fire. This complete freedom from wishing, however, is reached in the *freeing of the mind*, i.e., of the sixfold cognitive activity from all the "influences" (Asavā) of Thirst or Impulsion; for which very reason the Buddha, when he wishes to indicate the highest deliverance, always speaks of the "deliverance of the mind free from the influences, the deliverance that is through wisdom." If a man in his mental activity is no longer influenced by *any kind* of thirst, more especially not by the tendency to think as if this cognitive activity were in any wise essential to us,—if, thus, thought he wishes to think, he thinks; and whatsoever holds good in its widest sense, the saying: "Whatsoever thought he does not wish to think, that he does not think," (Majjh. Nik.) so that, especially without any

disturbing contrary motion and in all its blessed truth he can penetrate also this saying: "I shall now leave the world for ever, and sink into my eternal home that is free from sensations, as the state of the highest, supra-mundane blessedness," then, precisely with this consciousness of absolute freedom in the use of his apparatus of cognition, he has won the unshakeable certainty that now actually *every* thirst, *every* Impulsion, *every* wish, *every* willing is for ever destroyed. It thus also becomes understandable why the Buddha always makes coincide the knoweledge of the attainment of deliverance with the recognition of the freeing of the mind from all the "Influences" of Thirst, which influences he himself again resolves into those of sensual craving, of greed for existence, and above all, of Ignorance, namely, the tendency to think that our personality in some way or other is essential to us. "Thus he cognises: 'The common is there, and the noble is there ; and beyond this world of the senses there is a refuge'. And inasmuch as he cognises this, sees into this, *his mind is freed* from the *influences* of sensuous craving, freed from the *influences* of craving for becoming, freed from the *influences* of ignorance. In the delivered one arises the knowledge: 'Delivered am I. Dried up is birth, lived out the holy life, done what was to do, no more is this world for me' ; so he cognises." (Majjh. Nik.).

While, such a perfect "mind-powerful Bhikkhu" can think every thought he wills, and not think every thought he does not wish to think, he can also—precisely because of this—dismiss from his mind all thoughts right on to a single one, to which he then devotes himself exclusively. "Just as, Ananda, this terrace of Migāra's mother is without elevations, cattle and horses, without companionship of women or men, and only offers a single object, to wit, a crowd of Bhikkhus, as single object, even so also, Ananda, if a Bhikkhu has abandoned the idea 'village,' the idea 'man', he takes the idea 'wood' as single object. In the idea 'wood' his mind is elevated, rejoiced, becomes steadfast and free.....And further, if the

Bhikkhu has abandoned the idea 'man,' the idea 'wood,' he takes the idea 'earth' as single object. Just as, Ananda, a bull's hide made completely bare with the grooved iron, is smoothed of its folds, even so also the Bhikkhu, when he has dismissed from his mind whatever on this earth there may be of elevations and depressions, of river-courses, of waste and wooded domains, of hills and valleys, he takes up the idea 'earth' as sole object. And further still, Ananda when the Bhikkhu has dismissed the idea 'wood,' the idea 'earth,' he takes as sole object the idea of the boundless domain of space... And further still, Ananda, when the Bhikkhu has dismissed the idea 'earth,' the idea of the boundless domain of space he takes as sole object the idea of the domain of 'nothing whatsoever'*...And further still, Ananda, when the Bhikkhu has dismissed the idea of the domain of nothing whatsoever, he practises concentration of mind without perception of object, as sole object. He knows: Empty is this mode of thinking become as regards the idea 'village,' as regards the idea 'wood,' as regards the idea 'earth'; he knows: Empty is this mode of thinking become as regards the idea of the boundless domain of space, as regards the idea of the domain of nothing whatsoever, and only one content does it point to: This body here, endowed with the six senses as condition of life. As regards what thus is no longer present, as regards this he looks upon it as become empty; and of what yet remains over, of this he knows: 'If this is, that is.' Thus, Ananda, does this true, unbreakable, thoroughly pure emptiness descend upon him." (Majjh. Nik.).

With this gradual emptying of the mind accompanied by clearest consciousness and soberest reflection, there are fully embraced a large part of the supernormal powers which play a part in the teaching of the Buddha, i.e., they are made accessible to normal cognition in accord with the law of causa-

* Where also *everything* has disappeared from the consciousness, and one cognises nothing more than: "Now there is absolutely nothing more present for me." Cf. "The Doctrine of the Buddha," page 331 Note.

tion, nay, are directly singled out as a product of this mode of cognition. For all the partial freedoms of the mind consist precisely in the fixing of the mind upon one idea to the exclusion of all others. Thus, the "boundless freedom of the mind" is the concentration of the mind upon the idea of boundless kindness and boundless compassion towards every living creature, "the objectless freedom of the mind" is the emptying of the mind of all ideas right on to the single one that now there is nothing more present," in the "empty freedom of the mind" dwells the Bhikkhu when 'he thus considers: 'Empty is this of me and mine' " ; the freedom of the mind devoid of ideas, however, consists in this, that one "gives no more room to an idea." (Majjh. Nik.). At the same time all the Absorptions (Jhānā) are understood, since they consist in nothing more than the step-by-step loosening of the mind from the objects of the senses, and the increasing inner feeling of happiness that follows upon this getting loose.

The first Absorption consists "in energetic thinking and reflection" upon the personality as Anatta, after one has first of all loosed oneself from all the objects of the five external senses to this degree that these five external senses have come completely to rest, and therewith insensibility to what is external has supervened. In the second Absorption "one ceases from thinking and reflection," and holds fast the increasing inner peace" and the feeling of bliss and happiness which follow precisely because of the same. In the third Absorption, "earnest thoughtful and fully conscious," one brings to disappearing this feeling of happiness through the consideration that it also "is fleeting, and subject to the curse of mutability," and thus sets up the conditions under which arises a majestic equanimity towards the whole machinery of the processes of personality ; and the blessed joy over this equanimity constitutes the third Absorption. In the fourth Absorption this blessed joy over equanimity also which the man has so won, is checked through the reflection that is also "is brought forth, is compounded, is changeable, must pass away," (Majjh. Nik.) so that

nothing more remains but the purest, most perfect equanimity, and along with it, the mind "purified through equanimity and earnest recollectedness."

The four formless 'Absorptions (arupa-jhānā) however, are directly contained in the above-quoted discourse of the Buddha upon the emptying of the mind. They consist in the exclusive directing of the mind upon the idea of boundless space, then upon the vividly present idea of the boundlessness of our consciousness, further, upon the thought that now there is absolutely nothing more present for the person meditating—*realm of nothing whatsoever*—and finally in the "summit of perception"—"realm of neither perception nor non-perception." "At this stage he thinks: 'It is for me more unfitting to think than not to think. When I think and am active, then these my present perceptions are driven away and others connected with the grossly empirical come in their place. It is thus much better if I no longer think or am active.' And he no longer thinks, and is no longer active. Then the perceptions in which he found himself disappear, while on the other hand, no others connected with the empirical any longer present themselves. And so he reaches "Removal" (Nirodha)" namely, the removal of *every* perception and feeling (saññavedayitanirodha) all which he is able to do because, since all these perception-processes, as in general all the processes of personality, have nothing to do with his true essence, to this latter he merely returns in this annihilation of perception and feeling.

Where is there room here for the decadent, modern saccharine mysticism which wants to take possession precisely of these Absorptions also, and accordingly speaks of them as "raptures," and "ecstasies"? Is it not rather the case, especially also in these Absorptions, that everything is accompanied by the clearest consciousness, by the strictest logical thinking? And accordingly, does not all here also run its course along the lines of the law of causation?*

* Upon what an extremely sober path, the Absorptions (jhānas) and the higher knowledge is won, stands out with special clearness in the 54th Sutta

If there are any who are unable themselves immediately to see into this, they must be referred to the word of the

of the Majjhima Nikāya. There it is said: The instructed disciple "ponders within himself" thus:—The enjoyments of the senses resemble bare bones, fleshless, stained with blood, by the butcher thrown to a half-starved dog; they resemble gobbets of flesh seized by a vulture, and torn from it by other vultures that dash down upon it in a life and death struggle; they resemble a bundle of straw on fire which, carried against the wind, soon scorches hand, arm, and body; they resemble a pit full of glowing coals that cause deadly punt to any one thrown therein: they resemble gardens, groves, ponds that one sees in a dream, but upon re-awaking (*patibuddha*) would look for in vain; they resemble a treasure scraped together by borrowing with which one makes a great display at the market, but the true owners come and take it away; they resemble nuts which a man who can climb, sitting high up on a palm-tree, picks; but another man who cannot climb, comes with a sharp axe and fells the tree in order to get the nuts. Full of suffering, full of torment are the enjoyments of the senses, the Blessed One has said, suffering preponderates. And he regards it thus, in accord with actuality, with perfect wisdom. And the vision which makes distinctions between the objects of the senses with respect to their value, this he denies; and the vision which penetrates everything as at bottom equally disgusting, equally pain-bringing, where all attachment to worldly lures is made wholly vain; yea, such is the vision which he realises. As *immediate* appendix to these deductions it is then said: "If now, householder, such an instructed disciple reaches even *this* last thoughtful, perfect equanimity—the fourth Absorption—he remembers many of his previous various forms of existence... thus, with the heavenly eye, the purified, the supramundane, he sees beings disappear and reappear.....and he causes the influences to dry up, and makes comprehensible to himself the influence-free deliverance of the mind, the deliverance of the mind through wisdom even in this present lifetime; he realises it and holds it fast."

Thus, simple *rational* reflection, i.e., reflection carried out with the so much decried every-day reason, leads directly into the fourth Absorption; indeed the equanimity attained through this sober reflexion is already the fourth Absorption to which, then, is added as further fruit of this sober reflection, the higher knowledge and full deliverance. No trace of a mystic activity of the mind which no one has yet experienced; and least of all those who to-day preach mysticism, and thereby seek to choke in men the very tendency to sober, clear thinking, so as, just thereby, to lead them deeper into the swamp.

Buddha himself. The latter lays before Potthapāda in the Sutta of the same name, the methodical manner of procedure "as regards the Absorptions up to the destruction of perception and sensation," as it has just been given here in brief. In doing so, he opens this his exposition with the words: "Potthapāda, those Samanas and Brahmanas are entirely wrong who say that the perceptions of men arise and pass away without cause or reason. For, Potthapāda, it is precisely *only in dependence upon cause and reason* that the perceptions of men arise and pass away. Men can *methodically pursue a course* of calling forth the arising of some perceptions and the passing away of others." At the conclusion of the exposition, however, he asks Potthapāda: "What think you, Potthapāda? Hast thou ever before heard of such a step by step, progressive conscious attainment of the end of perception?" (Digha Nikāya, Sutta 9.)

No otherwise is it in principle with the so-called five first "higher knowledges," then with the magical powers of "being one, to become many" and so on, and the power at a certain stage of concentration to perceive shimmering forms different colours. This part of the Buddha's teaching may seem paradoxical, "wonderful"—see above—incredible, yea, even monstrous, in which characterisation, for the rest, only a total lack of acquaintance with the phenomena of the higher soul-life because oneself is practising only the lower, nay, the lowest, would lead one to use such crass expressions. Yea, one may explain this part of the Buddha's teaching as the product of a diseased state of mind—upon which judgment, indeed have ventured some pitiable dwarfs with the brains of an ant confronted by a giant. Only, one thing we dare not do: give them out to be *mystical* powers. For these phenomena also are called forth positively with the *normal* cognitive faculty; on which account they can also be translated fully and completely into concepts and words.

The Buddha, speaking generally, knows no inner light

which, in contradistinction to the light of cognition produced by the normal organs of sense, might bring immediate revelations. It is always the *same* force of mind or cognition which is at work in beings, in animals not less than in men, in ordinary men not less than in scholars, in worldly geniuses not less than in saints. It is always a question only of different degrees of development of the *same* mind-force through its methodical culture and exercise: "Nothing know I, O Bhikkhus, that without exercise would be more stiff than the mind. Nothing know I that through exercise becomes more pliable than the mind. Nothing know I that through lack of exercise leads to such loss as the mind. Nothing know I that through exercise leads to such great blessing as the mind. Nothing know I that without exercise, without development, generates such suffering as does the mind. Nothing know I that through exercise, through development, generates such blessedness as does the mind. Yea, the exercised, developed mind, O Bhikkhus, generates blessedness."

This exercise, this methodical *development* of the mind consists in the gradual, step by step, continuous freeing of the mind from the influences of the thirst that dwells in each of us to use it for the satisfaction of worldly wishes. The Buddha says:—

First of all, study my teaching so thoroughly and perseveringly that thou seest clearly into the fact that I am theoretically right when I say that absolute freedom from wishing is the highest blessedness. In the measure that thou beginnest to comprehend that, there will prevail in thee also the desire to test my teaching *practically*. This, however, must come about step by step. Above all—and I assume that thou wishest to reach the highest in the shortest time possible—thou must already externally have drawn a well-marked line of demarcation between thyself and the daily life of the world, by withdrawing thyself into retirement as much as possible. Merely by this alone thou wilt attain a quite powerful freeing of the mind. Think! Thou knowest

not only nothing more of the littlenesses nay, the trivialities, which fill the mind of the man of the world ; thou needest no longer to say : "Laughter and joking, the delights of past days, are on my mind"; thou art also rid of the greater cares of the worldly man, needest also no longer to say : "My father is on my mind," or "My mother is on my mind," or "My wife is on my mind," or "My child is on my mind," or "Anxiety about my future is on my mind." If in this new condition thou feelest at ease, then use this freedom thou hast won in such wise, for thy mental activity, to this end,—in daily meditation, according to the prescriptions of my teaching, ever more deeply to grasp this latter, and precisely thereby, to prepare the soil out of which all thy further efforts after deliverance are to draw their nutriment. These efforts after deliverance, however, must be directed towards a further loosening, and there with, a further freeing of thy mind from the world of the five senses which spreads itself out before thee. And indeed thou must, above all, break loose from the influences of thirst for this world of the senses which naturally still ever fills thee, in so far as it stands in contradiction to the injunctions of *moral discipline* which I have given. The observance of these injunctions is fundamental to thy further progress upon the holy way. So long as thou art not strong in this moral discipline, thou mayest not hope to attain further ; so long as this is so, thou must not even, on this very account, attempt anything further.* Thy cognitions which thy daily consideration of my teaching brings thee, must first of all ripen out precisely in this moral discipline. "Concentration ripened out in moral discipline brings high reward, high advance." Art thou strong in moral discipline so that, thus far, no longer does danger threaten thee from any side, is thy mind thus definitely freed from the *grosser* influences which the world of the senses

* This the Buddha ever and again emphasises. Cf. especially Majjh. Nik. Sutta 125. "If now, a Bhikkhu practises moral discipline, is subdued through moral discipline, remains pure in his walks and ways.....then the Buddha instructs him further."

has hitherto released in thee, then is it only now in the proper condition to penetrate into the depths of my doctrine. For only by like is like to be comprehended. Only a man who personally experiences within himself the blessing, the flawless happiness which strict moral discipline, and therewith, uncompromising mastery of the thirst for the crude enjoyments of the senses, gives birth to, will wish to grasp a teaching which issues in the killing out of *every* thirst, of *all* willing, in time, right on to the end; and also wish to live it. If thou art such a moral man in *my* sense of the word, then thou art drawing nigh with giant strides, to the concentration of the mind, i.e., to exclusive grounding and settling in my teaching, not only during the time of meditation, but in thy general walk and behaviour. For thou canst also practise with success what I call the *restraining of the senses*: each of thy six senses thou now continuest to use only in the service of the realisation of my teaching, by setting them always and without any exception as regards all the objects that enter thy field of cognition, upon the three characteristics, "transient"—therefore—"pain-bringing"—therefore—"not suitable to me." From here to the next stage of constant *full consciousness* is only a small step. Thou art now become so independent of all the disturbing motions of the impulsion towards the enjoyment of the senses that dwells within thee, i.e., the things of the world now concern thee so little that thy whole consciousness ever accompanies the act which thou directly takest in hand, so that it is always wholly taken up with this act. Thou hast so attained this mighty power that when, for example, thou eatest, thou thinkest only of this eating without any wandering thought, so that it is carried out in the right spirit; and thus thou "art clearly conscious in coming and going, clearly conscious in bending and straightening, clearly conscious in carrying the Robe and the alms-bowl of the Order, clearly conscious in eating and drinking, in chewing and tasting, clearly conscious in evacuating bowels and bladder, clearly conscious in moving, in standing still, and in sitting down, in falling asleep and

waking, in speaking and in keeping silence." And only now, when canst do all this, art thou ripe to practise *the Absorptions*, only *now* with such a well-endowed mind wilt thou succeed in some retired spot in so radically excluding every influence proceeding from the sense-world that, right on to the complete stand-still of the five external senses, thou canst lose thyself in the energetic thinking and reflection of the first Absorption*—if thou hast not already beforehand, whilst travelling thus upon my Way, reached that "holy supramundane cognition free from all influences," which precisely "is to be found upon the Way," and which comprehends in itself that "grounding in the truth which leads to awakening, (Majjh. Nik. Sutta 117.)—if thou, thus, hast not already become a holy one. For many a one, indeed, the full insight into the Anattā-idea, with its transcendental overturn of the whole inner man, takes place *before* he makes his way to those Absorptions. Nay many a one may never make his way to them at all. For in these Absorptions it is a question not merely of the full *concentration* of the mind, but also of the developing of such an *energy* in this concentration that such energy cannot at all be generated fully at first in *one* lifetime, but rather the foundations for it must already have been laid in previous lives, exactly as I expressed it to my disciple Ananda who asked me why every one could

* From this becomes abundantly clear the complete insanity—one really cannot use any other word—of so many modern Buddhist Bhikkhus, who, as soon as they have become Bhikkhus, fling themselves immediately into the attainment of the Absorptions, seeing in this the only proper task of the Buddhist Bhikkhu. They wish to reach it, going full steam ahead, so to speak; and indeed, characteristically, by the most intense possible practice of the breath—and Kasina—exercises. To be sure, external modes of procedure are also much more agreeable than the above-described *right* way of years-long moral discipline, to which, *only gradually* and very carefully, these external means have to be added. It is only a consequence of this perverse procedure that so many of these Bhikkhus, then, really become mad, as the present writer has been informed from a trustworthy source.

not reach the Absorptions, in these words:” This comes, Ananda, from the difference in *capacity*.” (Majjh. Nik. 64.) If, however, thou hast reached the first Absorption, and succeed in pressing on to the fourth, then thou hast thereby also set up the immediate conditions required for the realisation of the higher knowledge and all remaining supernormal powers. For precisely of this is thy mind now capable: note well; thy mind that is well known to thee in thy everyday life, only, now thy “practised” and “developed” mind, thy now “unveiled” mind, free from all wrappings in the fourth Absorption, thy in the usual way, so “besmirched” mind has not only rid itself of all pleasant and painful sensations, and therewith actually also, of all perceptions of the things of sense; but it is no longer exposed to even the slightest diversion which the vegetative processes of the body might give rise to, since these also in the fourth Absorption have come to rest simultaneously with the entire breathing process. The light of cognition—once more, of thy *normal* cognition, produced through thinking and objects of thought—now radiates forth in the most absolute equanimity, and is therefore “serene, noble, full of peace and unity.” When thy mind thus has become “concentrated, purified, and permeated with holiness, free from all impurity and earthly passion, supple and pliable,” but on the other hand, at the same time also “steadfast and motionless,” when, thus, thou hast become *pure* mind, then there is no “thing attainable by knowledge” that with such a mind thou mayest not attain. (Majjh. Nik. 119.) Not only the hitherto mentioned supernormal powers shalt thou attain, but also many others. Yea, a Bhikkhu who has made himself fully and completely master of concentration, “could split Himavat the monarch of mountains, whatever common ignorance might say against it.” (Ang. Nik.) Nay more; with such a mind he can penetrate “a thousandfold world-system,” “or as many as he may choose.” (Ang. Nik.).

It is to be hoped that this involved, condensed exposition of the Path of Deliverance has not wearied the reader. It

constitutes part of the undertaking.* For it had to be demonstrated that also those constituent parts of the Buddha's teaching which contain "the wonderful," in truth are not

* It belongs to the scheme of the Holy Way that the Buddha ever and always uses the same phraseology, which now is also understandable without anything further said. This scheme consists precisely in the pointing out of *all* possible stages of this Way: the going forth into homelessness—moral discipline—restraint of the senses—clear, full consciousness—the four Absorptions—the three Higher Knowledges—Deliverance. The scheme thus presents *all* the stages which the man aiming at holiness *can* run through, but is not *obliged* to run through. It describes the Holy Way for *all* cases. It is with it exactly so, as in the following simile.

Three friends leave their inhospitable home-land in order to seek their fortune in a more congenial part of the earth. The first of them travels from land, and in consequence of wise travelling arrangements, comes into ever more beautiful regions, but only in order ever to seek *still* more beautiful ones, until finally he has found the most beautiful of all, to recognise of it also, that it too *does not* hide happiness within itself, whereupon his longing for a unperturbed happiness upon this earth dies out. The second of the three friends travels through only a portion of the lands of the earth in order then to arrive at the knowledge that *every* region of the earth, be it ever so beautiful, has also its—preponderating—disadvantages, whereupon his longing also comes to rest. In the third friend, the like knowledge finally arises when he has travelled hardly a few days journey away from his old home.

In the same way, one disciple of the Buddha leaves unvisited not a single possible domain of our personality. From the world of sense-enjoyments he raises himself, one after another, into the domain of the four Absorptions, and forth from there into the worlds of pure forms, nay, perhaps up to the dizzy heights of the formless spheres; or he calls back to memory his numberless former existences, at the same time with a look out over the incessant world-wanderings of other beings, in order at the end of all, ever and again to have the experience: "This also is suffering," and so to break loose his mind from the even only possible domains of personality: "So far as personality (*sakkāya*) extends, so far is eternal that unattached deliverance of the mind." (*Majjhima Nikāya*, Sutta 106). Another disciple of the Buddha has the same experience while he is practising moral discipline, or restraint of the senses, or full-consciousness. To the third, finally, comes the universal disillusionment when confronted with the teeth of a dressed-up woman, like that Elder of the Order, Mahatissā. (Cf. "The Doctrine of the Buddha." p. 427).

wonderful; but that they also only describe process of the natural course of things which are subjects to the law of cause and effect, and, as *psychological* facts, are the effect of *normal* powers of cognition in the condition of their highest possible development, which themselves again can be attained *through methodical training* of the mind. They are related to ordinary psychology as higher mathematics to the lower, or like painting as art, to painting as handi-work. Along with this, at the same time this depiction of the Holy Way has opened out to us the reasons why the conditions of these higher psychological phenomena are so very rarely present, and why none of our professors of psychology are to be found to undertake its experimental demonstration, such as is usually undertaken in the domain of the applied sciences. One only needs to reflect : In order to undertake this experimental demonstration in itself, Messieurs the professor of psychology first would have to go forth into homelessness, thus, become Bhikkhus; would have to learn absolute chastity, would also have to learn besides, strict moral discipline; and indeed, what must not be overlooked, moral discipline as the Buddha understands it; and further, would have to learn restraint of the senses. This, however, cannot properly be expected of any modern professor. Such an one would indeed be prepared to venture upon the investigation of the North or the South Poles in the inhospitable ice-fields of the Arctic Ocean. But for the sake of investigating the deepest depths of the human soul, even though only for a few years to withdraw into solitude, and for that period wholly to renounce the satisfaction of the impulsion towards dealing with worldly things,—this is asking altogether too much ! Meanwhile one might well expect of a modern professor of psychology this much, that he should approach, at least with respect, those portions of the Buddha's teaching that are here in question, even if he does not know at all what to do with them,—with such respect as a colleague like Buddha might always claim to deserve; for he also was a psychologist, though, to be sure, one who aimed at *the whole*.

This minimum of scientific tolerance may all the more be required, in that the Buddha has furnished a solution of the problem of human personality, and further, of the problem of human *essentiality* in general, which is absolutely without parallel, and yet so fully meets the strictest scientific requirements that for every one who has once grasped it at all, it is absolutely self-evident, and that with this so genuinely scientific part of the Buddha's teaching, the inessential parts of it here dealt with, not only do not stand in contradiction, but are directly supported by the same. For if in my deepest essence I do not consist of any of the components of my personality, but rather this my deepest essence is super-personal and therewith, supramundane, and therewith, unfathomable, then no sort of boundaries can be laid down in advance to the extension of the powers possible to me, but they can be determined always only *by experience*, namely, of which powers in a given concrete case have become *actual*. If a power in a man has become actual, then, just because of this, it no longer has anything "wonderful" about it, but rather at the most—on account of the rarity of the occasions on which its conditions occur or are set up—it can be denominated abnormal or extra-ordinary. All magic is nothing more than and as yet, *at the time*, unknown psychology.

(*To be continued.*)

BUDDHISM IN BRITAIN

FORMATION OF BRITISH MAHA BODHI SOCIETY.

RALLY AT EALING.

A gathering unique in the religious annals of Ealing took place at Foster House, 86, Madeley Road, on Tuesday week. "Foster House" is the headquarters of the Buddhist Mission in England, and the residence of the Venerable Anagarika

Dharmapala, the first Buddhist missionary to reside in England with the object of teaching the British the Doctrines of Buddha.

The gathering, which was attended by Buddhists and sympathisers with the Faith from all over England, was held on and in commemoration of the 82nd birthday of Mrs. M. E. Foster, of Honolulu (now staying at San Francisco), patron of the Maha Bodhi Society, to which she has given large donations and to whose munificence is due the establishment of the English headquarters of the mission at Ealing. A congratulatory cablegram was despatched to Mrs. Foster, over which Mr. G. A. de Zoysa presided, and at which an address was given by the Ven'be Anagarika Dharmapala. Mr. G. R. S. Mead, Editor of the "Quest," and Mr. A. C. March, Editor of the monthly publication "Buddhism in England," were among those present.

After a social prelude in the garden, where light refreshments were served, the company adjourned to an upper room, redolent of incense where the missionary first took "pansil," the invariable commencement of any Buddhist service.

A novel and impressive note was struck by the recital by the venerable missionary, in the Pali language, of a portion of the ancient Buddhist text known as the "Maha Mangala Sutta," which was thus read for the first time in England. An English translation, afterwards read by Mr. March, informed those present who did not understand the Pali tongue that text enumerated among life's greatest blessings, love, wisdom, equality, the service of humanity, kindness in words and actions, and a regard for the welfare of the dumb as well as the articulate creation.

THE RELIGION OF LOVE

The Venerable Anagarika Dharmapala, speaking in fluent English, then gave those present a history of his life and work and his acquaintance with Mrs. Foster, whom he first met on a steamer in Honolulu Harbour, and who asked him how to gain serenity of spirit. He advised her to constantly repeat

the four words, "I will be good." The missionary then outlined his subsequent acquaintance with Mrs. Foster, and cited instances of her steadfast interest of the work of the Society. Touching on aspects of his own life and work, the Ven'ble Anagarika Dharmapala mentioned his first visit to England in 1893, when he was welcomed by and stayed in the house of Sir Edwin Arnold, and addressed Theosophical gatherings at the request of Mrs. Annie Besant. He added that he was also a friend of the late Madam Blavatsky, who first persuaded him to devote his life for the service of humanity. Buddhism, he continued, was the religion of love ; there was no doctrine of hell in its teachings, and mendicancy had no place. Referring to the tiny seed of the banyan tree, mis-called in the Bible the mustard seed, the Ven'ble Anagarika Dharmapala concluded : "I hope this tiny seed of the truth of the religion of love which I plant today among you British people will grow into a big banyan tree, of blessing not only to yourselves but to the world."

"APPALLING IGNORANCE"

Mr. Mead supporting a resolution of thanks to Mr. Foster, said that as a student of comparative religions, he noticed in the West an appalling ignorance regarding religions outside the Christian tradition, and he thought Buddhism was a healthy corrective of the too great arrogance and dogmatism of the faith of the Western peoples.

After discussion it was resolved to form forthwith a branch of the Maha Bodhi Society for Great Britain with the object of uniting members of the faith in Britain, as well as sympathisers and those anxious to study Buddhism.

The Ven'ble Anagarika Dharmapala will leave this country in November to visit his mother in India, returning to England in April, and the arrangement of practical details connected with the newly formed branch of the Maha Bodhi Society, which supersedes the Buddhist Society of Great Britain and Ireland and the Buddhist league (both now defunct) were left

in the hands of an advisory council elected with power to add to its number. Among those present were :—Miss Holmes, Mr. T. C. Humphreys, Mr. and Mrs. Morean, Mr. and Mrs. Topliffe, Miss Balls, C. Galloway, R. Powter, A. Broughton, R. de La Cova, F. J. Payne, P. Mookerjee, J. E. Gunesekera, T. Nallanathan, Daya Hewavitarne, R. D. W. Rajapaksa, Mr. and Mrs. Jaschke, L. Gardner, Miss Collins and many others.

ANCIENT BUDDHIST SITES IN INDIA. ✓

BY DR. C. A. HEWAVITARNE.

(Continued from page 547 of the last issue).

ANCIENT TAXILA.

From what I have said it is evident that there were stone buildings in India 3,000 years before Christ and it is positively certain that these people must have during intercourse with the rest of India have introduced their ideas in stone buildings, although they have disappeared now. Another place that I wish to talk about is Taxila. This was also pre-Buddhistic as it is mentioned in the Maha Bharata and the Jataka stories. It is situated in North-West India very near the North-West frontier, about six hours journey from Peshawar. It has had a great reputation as a seat of learning from pre-historic times and the Tamra Nala, a little stream that meanders through the fields of the present Taxila was in the olden days a considerable river irrigating a large part of very flourishing lands which at present are more or less waste. This Tamra Nala was like the Pierian spring of ancient Greece and those who came to study at Taxila received their inspiration from its waters. Even in the time of Buddha it is mentioned that certain merchants came to the East from Taxila carrying the Buddhist doctrine to the King of Taxila, but Taxila as a Buddhist centre dates from the time of

Asoka. And here one finds in the ruins that date back to the time of Kunnala, son of Asoka, who was blinded at the instigation of his step mother, we see the Kunnala stupas and monastery buildings surrounding it, a worthy memorial to the great unselfish nature.

FIRST BUDDHIST SCYTHIAN KING.

The Asoka period was succeeded by the Greeks and then the Bactrian Greek Kings added to the architectural beauty of Taxila. They were succeeded by the Kushans of whom the name of Kanishka stands out in bold relief as the first Buddhist Scythian King. Buddhist remains of Kanishka's time are still to be seen, well laid out cities, fine high roads, storied houses, and stupas at Taxila, and the King's Palace with its numerous apartments and Buddhist shrine.

SUN WORSHIPPERS.

There is besides at Taxila an old Sun Temple showing that as is said in the Buddhist books the Jattilas were fire worshippers who were living side by side with the Buddhists. It is interesting to note in this connection that whereas other religionists in entering the Buddhist Sangha had to observe novitiate period before ordination, this was dispensed with in the case of sun worshippers probably as they were of higher spiritual attainments.

In regard to Indian chronology there is no written history before the Buddha except in so far as what is found in the Rig-Veda, the Mahabharata and the Ramayana. The true history of India dates from the time of the Buddha. According to the present chronological studies the date of Buddha is put down as 560 B.C. and his death as 480 B.C.; the invasion of Alexander as 326 B.C. and the date of Asoka the Great Buddhist Emperor between 260 and 272 B.C. From the time of Asoka began the revival of Buddhism all over India, pillars, stupas, chetiyas and viharas, being found everywhere.

THE ROCK CAVES.

Then there were the rock caves, those on the eastern coast and those on the western coast of India. The former were the older of the two. In one was an inscription carved by the grandson of Asoka, a King known by the name of Dasratha, and it was some 19 miles north of the Ganges and in these caves one found the perfect type of architecture that I told you of now. The whole rock has been cut out into Viharas with the axis not perpendicular but parallel to the rock so that light came from one or two entrances on the face of the rock. Then there is what is known as the Ajanta type of architecture. That type derived its inspiration from the olden type of Eastern Bengal horse shoe shaped arch and represented the old wooden architecture which is transferred to rock and used as decoration to the structure. So that the difference between the old wooden architecture and the Asokan stone architecture was that in stone you have practically repeated item by item all the details of wooden architecture.

Professor Havell has been writing a good deal on the symbolism of the ancient Buddhist architecture. Besides the Barbar cave there are some caves near Rajagir of the same type as the caves further down near the river Ganges. Other caves were near the mouth of the Krishna river and the Mahanadi. The Mahanadi was the river that drained old Kalinga territory from which the Sinhalese are said to have come. There are many remains of ancient Buddhist caves and other buildings around these caves.

In the west coast of India we come to Kathiawar, Scind and Hyderabad and territory round about the present Bombay and also two ancient sites of Ajanta and Sanchi both of which can be visited quite easily. In the Ajanta caves one sees the period of culture existing for a thousand years which represent Buddhist culture of a thousand years, its growth, development and decline.

BUDDHISM'S DISAPPEARANCE FROM INDIA.

How Buddhism disappeared from India is a question that will take a long time to discuss. Some authorities seem to think that Buddhism disappeared with the decline of the old religious enthusiasm and that as the people became more sensuous and materialistic, the old discipline and unselfish ideas, the ideals of the Buddha, ceased to appeal and in their place grew up the worships of devas and Buddhism disappeared, but never was thrust out of the country, but simply because the people lost their old faith.

The other idea was that Buddhism disappeared owing to the invasion of the Mohammedans in the seventh century. Whether it is due to the former cause or the latter it is evident that Buddhism disappeared about the seventh century from India. There was one fact in favour of the idea that it was largely due to the Mohammedan invasion because I found in the North West of India where there was a large population of Buddhists, there is not a single Hindu, all being Mohammedans and these people were converted to Mohammedanism wholesale. The present Mohammedan artisans and craftsmen are descendants of the old Buddhist craftsmen and artisans.

In conclusion Dr. Hewavitarne said that they must look upon themselves as children of Mother India because to India they owed their inspiration, their ideas, their art, their sciences, which were tending to produce men that are noble and men that are good. (Loud applause).

REINCARNATION PROVED BY WESTERN TESTIMONY

BY S. HALDAR

The idea of after-life as set forth in the religions of Semitic origin is opposed to the Aryan theory of Reincarnation. Christians do not believe in re-birth of the soul as being contrary to the dictates of their religion. Jesus is reported to have said: "Marvel not that I said unto thee, Ye must be born again." This is so explained as to be consistent with the accepted Christian theory of after-life as opposed to the Reincarnation theory. The New Testament, in which the passage occurs, is a compilation of records by unknown authors made in a more or less hap-hazard manner. Its authenticity is uncertain and it is full of self-contradictions. It is impossible, therefore, to attach much importance to the passage in question, although its meaning seems to be fairly clear. Tennyson, in "In Memoriam" speaks of an—

"Eternal process going on,
From state to state the spirits walk,
And this is but a shattered stalk,
The ruined chrysalis of one."

This shows that the great poet and thinker had a very clear glimpse of Reincarnation. Max Müller wrote: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in the former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life." This, of course, is a mere opinion.

A British resident of Madeira, who proclaimed himself as "No believer in Reincarnation" thus unwittingly testified to the truth of Reincarnation in a letter to the "Daily Mail" in 1906: "When I first went to London, in 1897, I had

occasion to go to Endsleigh Gardens, and every part of that district seemed familiar to me. So did certain English landscapes. The terrible spot before the Beauchamp Tower, where so many heads fell on the block, was equally known to me though I had no reason to connect my personality with this place, nor with the grim canvas in the Tait Gallery, representing the execution of Lady Jane Grey ; but I nearly fainted at both places. Impressions under other gruesome circumstances gave me no such experiences. Subsequently, I travelled in the Near East, and in two places the feeling recurred—the Bay of Alexandria and near Beirut. I never attributed the feeling to reincarnation, because of the absurdity of such an explanation ; but I set to work on the line of heredity, and discovered that my father's ancestors were English cavaliers, and that one of them paid for his belief on the scaffold. My mother's people had been in the Crusading days in the very places which impressed me so vividly—Beirut and Alexandria." This is a clear case of recollection of previous incarnations. The writer's own theory is altogether idiotic. But he had to reconcile facts to the erroneous teachings of his religion.

Ancestral memory (whatever that may mean) has been recently suggested by a writer in a London paper as the explanation of the facts that many persons firmly believe this is not the first life they have lived on earth. The prevalence of the belief is a strong proof of the truth of Reincarnation. This writer states : "I served twenty-four years in the army and travelled to South Africa, India, Egypt, Crete, Malta, and France. On these journeys I have often met people and visited places which seemed overwhelmingly familiar, though they were in fact new and strange to me." Thus do unbelievers unconsciously lend the weight of their testimony to the cause of truth.

FROM THERA GATHA—LIVES OF ARHATS

SUBHUTI.

Present Name : Subhuti
Present Birth : Sāvatti
Present Buddha : Gotamo
Former Buddha : Padumuttara
Time : 100,000 kalpas ago
Past Name : Nanda
Caste : Brahman
Interim Births : (1) Brahmaloka

- (2) 500 times born successively as an ascetic.
- (3) reborn in the time of Kassapa Buddha.
- (4) reborn in heaven.
- (5) reborn in heaven.
- (6) reborn in earth as king.
- (7) reborn for the last time at Savatti in the family of Sumana Setthi.
- (8) Converted at Jetavana when our Buddha for the first time visited Sāvatti, at the presentation of Jetavana, and ordained.

Became Arhat by the development of Mettā Jhana. First in the qualification as an Arañña Vihāri.

MAHAKOTTHITA.

Present name : Mahā Kotthita
Present Birthplace : Sāvatti
Present Buddha : Gotama
Former Buddha : Padumuttara
Former Birthplace : Hansavati City
Former Caste : Householder. Made the Prārthanā
Present Caste. Brahman, Father's name Assalāyana, mother-Candāvati.
Time : 100,000 kalpas ago

Interim Births : Heaven, On earth as King and as Emperor
always born either as Brahman or Khattriya
Qualification : Chief of Patisambhidā

KANKHA REVATA

Present name : Kankhā Revata
Former Birthplace : Hansāvati
Former Caste : Brahman
Former Buddha : Padumuttara
Time : 100,000 Kalpas ago
Interim Births : Devaloka and Earth always prosperous, doing
good work
Present Birthplace : Sāvatti
Present Caste : Banker Caste
Qualifications : Chief of Jhānas
Converted at Kapilavastu : As a householder.
Revata was very sceptical before he became an Arhat.

A COMPARATIVE STUDY OF THE INDIAN SCIENCE OF THOUGHT FROM THE BOUDDHA STANDPOINT

(Continued from page 461 of the September issue.)

The Buddhist theory that the conscious states are self-conscious is stubbornly controverted by the *Mimāṃsā* and the *Nyāya* schools of psychology. The *Mimāṃsā* contention is that consciousness is always pointed outward ; it can know what is other than itself. According to the thinkers of the *Mimāṃsā* school, self-consciousness is inconceivable ;—for, how can the same thing be at once the Subject and the Object? The argument of the *Mimāṃsā* school, it would be seen, is similar to that of Mansel, Spencer and Comte. "The thinker cannot divide himself into two," says Comte, "of whom one reasons and the other observes him reason. The organ observed and the organ observing being in this case identical, how could observation take place?" The Buddhist philosophers answer

that the fact that the conscious states are self-conscious can by no means be denied. Every one feels whether he is thinking or willing at any particular moment. Where is the person who will be unable to say whether he is *glad* or *sorry* or *indifferent* at a given time? The psychologists of the *Nyāya* school admit that consciousness of conscious states is certainly possible ; but they contend that a conscious state is not directly perceptible. In other words, a conscious state which knows an object cannot know itself ; it is known in and through another conscious state which is subsequent to it and to which the conscious state in question appears as an object. The *Nyāya* position seems to be somewhat similar to that of J. S. Mill who, answering to Comte, says. "It might have occurred to M. Comte that a fact may be studied through memory not at the very moment of our perceiving it but the moment after ; and this is really the way in which our last knowledge of our intellectual acts is generally acquired. We reflect on what we have been doing when the act is past but when its impression in the memory is still fresh." Buddhists maintain that a conscious state is directly self-conscious i.e., that when it knows other things it knows itself too. There is no inconsistency in supposing a conscious state to be at once the Subject and the Object because consciousness or revelation is its very nature. It is to be noticed in this connection that the *Jaina* philosophers agree with the Buddhists in maintaining the doctrine of the self-consciousness of a conscious state. Suri pertinently observes,—"Admitting that the outside as the Object of knowledge can be clearly known, who will not admit that like Light, knowledge itself is self-revealing also?"

The *Yogi-Pratyakṣha* or Ocult Perception has been defined as "the Perception of the Sage, generated by the contemplation of the established Krities, carried to the utmost limit of clearness." The Buddhists recognise four Cardinal Truths, called *Aryā-Satyāni*, which are established by the *Pramāṇas*. These are (1) 'Existence of Misery.' (2) 'The cause of this Misery

is greed.' (3) 'Annihilation of Misery is caused by the Suppression of Greed.' (4) 'Annihilation of Misery is effected by practising the prescribed right principles.' They maintain that it is contemplation (*Yoga* or *Samādhi*) which reveals the nature of these four truths. There are three stages of such contemplation. The first stage of contemplation consists in making its object clear. In the second stage of Contemplation, its object is carried to the utmost limit of clearness,—so much so, that the object appears before the thinker with a transparent substance between, as it were. This second stage leads to the third stage which consists in the *Yogi-Pratyakṣha* or Transcendental Perception. In this stage, the object of Contemplation presents itself directly in its actual nature. The Sage feels the object just as if it were a fruit in his own hand. In *Yogi-Pratyakṣha*, the Sage sees the Four Truths directly ; they are absolutely clear to him ; they are unmodified and undermined Kritis, the validity of which it is impossible to challenge. The *Yogi-Pratyakṣha* is thus a correct form of Perception.

The propriety of regarding the *Yogi-Pratyakṣha* as a mode of Perception is questioned by a class of thinkers who point out that its objects,—the Four Cardinal Truths—which are contemplated over and over again, are invested with Names i.e., expressed in language. One contemplating them, cannot but contemplate the language in which they are closed. In thinking in terms of language, the real mother becomes unknowable. We see an object and we then give it a name. All phenomena are fleeting so that the self-same object which was given a name does not exist after it was given the name. Hence in thinking in terms of the Name or Language, we cannot grasp the real mother because it no longer exists. Perception grasps the reality straight and must consequently be *Nirvikalpa* or untouched by Naming etc. In *Yogi-Pratyakṣha*, one contemplates in terms of language and hence it is *Savikalpa* and as such, no *Pratyakṣha* at all. The answer of the Buddhist philosophers to this objection is that in the first

and the second stages of Contemplation, *Vikalpa* or determination by language continues. We do not get the Transcendental Perception in these two stages accordingly. In the third stage, however, the thinker sees the nature of the Truths face to face ; the veil of language subsides and there is not the least form of determination. Hence in this third stage, we have the *Yogi-Pratyakṣha*, which, absolutely undetermined as it is, is a valid form of Perception.

Besides Perception, the Buddhists recognise Inference as a source of knowledge. But the former can be easily distinguished from the latter. We may conceive of two aspects of a thing viz., the actual and real aspect in which the thing appears before us (the *Grāhya*) and the conceptual aspect of it which is rather foisted on it by the conceiving Mind (the *Prāpañīya*). These two aspects are not identical. The first is the real and individual aspect ; the thing appearing in this aspect is absolutely clear ; and the thing in this aspect is possessed of dynamic efficiency' i.e., capable of doing some thing. It is called *Svalakṣhaṇa* or individuality and is the object of Perception. The second aspect (the *Prāpañīya*) of a thing does no doubt originate from the first aspect but goes beyond it and is invested with many considerations, which are outside the range of the first aspect. This aspect is practically a concept or a thought of the object. The concept is, in a sense, unreal ; it is never so clear ; and it is possessed of no practical efficiency' ; the concept of Fire, for example, does not burn. This second aspect is called the *Sāmānya* and is the matter of Inference (*Anumāna*).

HARISATYA BHATTACHARYYA, M.A., B.L.

(To be continued).

THE FUTURE OF BUDDHISM IN ENGLAND

The future of Buddhism in England ought to be a very favourable one because Englishmen are practical men and desire above all what is practical ; and Buddhism is a practical religion. There is, unfortunately, a strong impression current that it is a system of cloudy theories and fine spun Ethics which have very little to do with practical life ; but this impression is an entirely erroneous one which it must be the task of this little Magazine and of those associated with it, to remove. For they have to point out, first of all, that the ethics of the Buddhist religion are not inferior to, but superior to those of any other religion. Not only is a man told to abstain from killing and stealing and illicit lustful actions and evil speech ; but also from the taking of intoxicating liquors which predispose a man to commit all these offences almost more than any other cause that may be mentioned. That is a great advance on the current religion of England which does not prohibit indulgence in intoxicating liquor, but permits it. And now that so many people in England and elsewhere in Europe are beginning to see what a great loss it is to a nation to have so many of its citizens suffering from the poison of alcohol in their blood, and befuddling their brains, surely the religion which expressly forbids indulgence in intoxicating liquors has a great future before it, if this side of its ethical precepts is set forth and brought to the notice of all its people.

Another point that ought to secure for Buddhism in England a successful future is the rational nature of its demands. Men to-day are asking everywhere, and in England also, for some thing rational to believe in the way of religion ; and they do not get it in the official religion of their country. There they are told that they must do so and so because "God" says they must do so, or he will be angry with them and

punish them for disobeying his behests. But since an increasingly large number of them do not believe in the existence of this "God," the attempt in this way to frighten them into being good simply falls flat and has no effect on them. Here Buddhism comes in with its rational statement that wrong doing is simply doing that which brings evil consequences after it, quite apart from all questions of whether there are gods or not. And so it must appeal to all rational thinking men on this ground alone, and procure from them a ready welcome.

It ought also to be listened to with eagerness by them since its ethical precepts lead on, after they are practised, to something still better and deeper than mere escape from Punishment at the hands of an angry "God." If a man acts rightly, so Buddhism says, he thereby sets up the required conditions for acquiring a right and true knowledge of himself and all things, and so coming to wisdom, to the acquirement of wisdom, he will at last be able to free himself from attachment to all worldly things and so free himself from all suffering and be happy for ever. For all suffering, so Buddhism teaches, is due to attachment to the transient, painful and unsubstantial things of this life. But he who gets rid of this attachment is free, for the first time in his life really free, and tastes all the delights of freedom, such delights as those who are slaves to their passions can never know. And do not English men make it their boast that they will never be slaves? Well, here in Buddhism is a religion which shows them how to cease to be slaves of the very worst kind, the kind that is a slave to himself, to his own cravings and desires. The Noble Eightfold Path taught by the Buddha is the way that leads to this kind of freedom, freedom from the domination of desire and passion of every kind; and the religion which teaches this way to freedom, to the very best kind of freedom must appeal to every freedom loving Briton if only he will listen to its teachings and give them a chance to sink into his mind and heart. It is the aim of this magazine to present these teachings to him, again and again, with unwearied iteration, until

he begins to take notice of them ; and then we feel certain the future of Buddhism in England will be assured ; for all thinking Englishmen will say : "Here is a religion that gives me what I want most and love most : freedom. And it gives to me in a way that leaves me freedom of mind and thought."

For that is another characteristic of Buddhism which should recommend it to the liberty-loving Englishmen, that it is a religion of free thought. Thought, in Buddhism, is not bound and tied up in chinese swaddling bands that cramp its free play and growth, as it is in some other religions. It is perfectly free. No man is expected to receive or believe anything on mere faith. The motto of this religion is : 'Come and see!' Don't take any body's word for anything whatever that is said ; but test for yourself in every way you care to do, whether what is said is true or not ; and when after thus testing and trying it in every way you can think of, you find that what is said is true, then follow it, act upon it, cleave to it for all time ; make it the rule of your life for all the rest of your life. That is what this religion says to every one who approaches it. Is not that a great and tremendous improvement on what is said in the current religion of the country, now so much discredited in all thinking men's minds just by the fact that it is always calling on them to believe things with "Faith"? But men to-day have not got "faith" and do not want to get it. They want instead to KNOW ; and that means they want to SEE. For no man can positively say that he knows anything until he has actually seen it for himself. Well, that is the attitude of Buddhism. It is a "come and see!" a "come and know!" religion. Every step in it is only the preliminary to another and another step, each of which is made firm and sure by personal knowledge before the next is taken. There is no blind walking in the dark. It is a religion of light, of light and of sight. And it leads to ever greater and greater and greater floods of light and sight. Its very name means light. For the word Buddha just means awakened or enlightened. And every follower of that great one is only

trying to gain for himself in his smaller degree what the Buddha his leader, gained in his greater degree : Awakening and Enlightenment.

The way to this Enlightenment is the Noble path of right Action and right thinking, and then, as the last stage of true penetrating wisdom which sees the real nature of things, and is delivered for evermore from all attachment to them just through that act of seeing ; and so there comes final deliverance which is called Nibbana. Some people have the idea that this Nibbana is destruction, destruction of everything. But this again is a wrong idea. The Buddha himself said that Nibbana is indeed destruction, but it is destruction only of craving and Hatred and Delusion. And are not these things which ought to be destroyed, which are better destroyed ? Surely they are ; and Buddhism is a religion which teaches how they may be destroyed by the following of the path of virtue and mind-control and penetrating wisdom.

A religion, then, which is so sane and sensible and rational, and sets before men such a sane and sensible and rational goal, to be achieved by sane and sensible and rational means which any one can understand if only he is willing to understand, and is not deliberately shutting his mind against its acceptance—such a religion must have a great future before it. England, where men are getting tired, or rather have already long been tired, of the religion which has hitherto been called their religion. But how is this better, truer religion to be brought to them. Only by those who are already fortunate enough to be in possession of it—the happy peoples of Ceylon, Burma and Siam and the north-east parts of Asia. These peoples have long been in the enjoyment of the beneficent influences of the Buddhist religion, and so have escaped a vast number of the plagues of religious cruelty and oppression which have devastated the less happy lands of the West in days gone by, when the most awful crimes one can think of were committed in the name of the religion of the West. In gratitude for their own good fortune and for what they

owe to the good religion of Buddha which has never sanctioned in the slightest degree the use of force to inculcate its tenets, surely they ought to come to the assistance of a mission to England to plant there the seeds of the good religion they themselves have enjoyed for so long. Surely they ought to be willing to support those who are trying to spread the knowledge of the BUDDHA'S TEACHINGS in yet another new quarter of the globe, to give it an actual foundation in the life of the country. Already for long enough it has been known in the books of the western lands. Very much literature has been printed about it and it has been read by many people. But no one really believes in a religion until they see some one actually living it. We wish to plant in England a colony of people who will not only read or talk about Buddhism, but also live it in a way that will impress the minds of all who see them living it, and make them want at least to try to live in some thing like the same way. We need to buy a good piece of land, with suitable buildings on it for men and women to live in, and carry on harmless occupations that will not be against, but in harmony with Samma--jiva right means of livelihood, by which they can earn an honest living, and thus provide the people of England with the spectacle of what Buddhism is like in practice. Will the peoples of Ceylon and Burma and Siam help to make this a reality, and establish actual Buddhist life on English soil, and so make the Buddha-sasana a living fact in yet another part of the earth? We here appeal to them to do so. We appeal to them to send us the means that will enable us to found a Colony of Buddhist people in England who will live a true Buddhist life. If they will do this, then we need have no fear about the future of Buddhism in England, for it will be established on a sure and solid foundation, the foundation of practical life.

FROM THE BRITISH BUDDHIST.

NOTES AND NEWS

NOT HINDUS BUT BUDDHISTS

APPEAL FROM COCHIN.

Mr. E. K. Aiyyakutty, B.A., retired District Judge and one of the leaders of the Tiya community, has issued an appeal to his community wherein he asks that they should openly declare that they are not Hindus but Buddhists by faith, who came from the Island of Ceylon and settled there in times gone by.

He cited historical evidence in support of this statement and says that they were a prosperous community in Malabar living in peace and plenty prior to their enforced conversion to Hinduism. As Hindus they have ever since occupied a subordinate position.

The Nambudiris, he says, were the ruling race at the time of their advent when Buddhism was the popular religion in Kerala, and it had a large number of adherents. The Nambudiri rulers or their successors, the Perumals, did not molest the Buddhists but rendered them all the necessary facilities for religious propaganda and two of the Perumals themselves embraced Buddhism.

It was Sankaracharya who carried on a crusade against Buddhism and converted their forefathers, who were Buddhists, into the *Theenda* classes of Malabar, placing them and their successive generations to this day under a thousand-and-one social disabilities.

Mr. Aiyyakutty says that in spite of these disabilities and handicaps, and the various disintegrating forces that have been at work, the Tiyas of Malabar are even to-day second to none in their economic well-being. He then refers to the new awakening among his people and their anxiety to cast off the shackles.

Himself a Buddhist by faith, he does not advocate that his brethren should become Buddhists *en masse* ; but he appeals to them to declare openly that they are not Hindus and that they are an independent people who have nothing in common with the Hindus.

Continuing Mr. Aiyyakutty states that as long as they allow themselves to be classified among Hindus, they will not be able to save themselves from the octopus of caste and its offsprings, unapproachability and untouchability. He suggests that there should be a conference of Tiyas at some important centre in Kerala where they should proclaim that they are *not Hindus* and that they would resent being so classed.

He does not mean by this declaration of religious independence that they should fight with the Hindus. All that they should see to is that they are treated as an independent people just as the Jews, the Christians, the Mohammedans and the Parsis are. They could and should co-operate with the Hindus in the same manner as those who pursued other faiths were doing, in a spirit of universal love and brotherhood.

The Statesman, Calcutta.

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HON. MR. D. B. JAYATILAKA IN CALCUTTA

The Hon'ble Mr. D. B. Jayatilaka and Mrs. Jayatilaka of Ceylon visited Calcutta on their way to the All-India Oriental Conference at Allahabad. They were given a hearty welcome at the jetty by the Sinhalese community of Calcutta. The distinguished visitors were taken to the Maha Bodhi Society's Headquarters where they stayed as guests of the Society. The day after their arrival the Hon. Mr. Jayatilaka delivered a very interesting lecture on "The spirit of Buddhism" at the Vihara Hall under the auspices of the Society. He also delivered another address on "Some Incidents in the Life of the Master" under the auspices of the Sinhalese Students' union which was brought into being only a few months before. Both the lectures were greatly appreciated by the audience.

The second lecture was followed by a Social in honour of the visitors when some leading citizens of Calcutta were present. Mr. and Mrs. Jayatilaka left for Ceylon on the 14th November.

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THE BRITISH BUDDHIST

The first number of the above periodical edited by the Anagarika Dharmapala has just reached us. It is the organ of the British Maha Bodhi Society started recently and is sure to attract wide attention in the West. We are publishing on another page a portion of the editorial giving the aims and objects of the new magazine.

Those who are willing to help the Buddhist work in London are requested to subscribe to it. Annual subscription is 4 shillings only which may be sent direct to the Manager, British Buddhist, 86, Madaley Road, Ealing 5, London, or to the Secretary, Maha Bodhi Society, 4a, College Square, Calcutta.

* * * * *

TERMINATION OF THE WARSHAWASA

On Wednesday the 20th October the Buddhist monks terminated what is known as the warshāwāsa or the rainy season during which they are ordained to stay within their monasteries studying the Dhamma and meditating on the impermanence of life etc. It is not a period of rest as it might appear to those who are not well acquainted with the Dhamma but a period of strenuous exertion for the attainment of Arhatship. They are expected to make persistent efforts to control their senses, subjugate the passions and free the mind from all kinds of impurities.

After the rainy season is over it is the duty of the monks to wander from village to village preaching the doctrine of universal love and freedom promulgated by the Blessed One. They are not to go in one direction but in all directions

offering their services to the public. The ideal life of a Bhikkhu is, thus, a life of self-culture and unselfish service to the world. It is this ideal that once conquered the heart of Asia and won for Buddhism the millions of the Far East. It is now high time for them to go forth once again with the same message of peace and love for the whole world. Let the bhikkhus realise the tremendous responsibility which rests on them and discharge their duty towards their religion by carrying the message of the Buddha wherever it is not a living force.

MULAGANDHA KUTI VIHARA FUND

DONATIONS RECEIVED.

Previously acknowledged, Rs. 42,720-10-4. U. Shwe Loke, Ywataung, Rs. 5/- ; Fwa Gywe, Thaton, Rs. 5/- ; S. N. Barua, Esqr., Simla, Rs. 5/- ; Mr. D. P. Arsekularatna, Ceylon, Rs. 14/- (in 2 inst.); Collected by Mr. Tan Chwan Hoe, Rangoon, Burma :—Maung Ba, Re. 1/- ; Ko Boe, Re. 1/- ; Ba Kywa, Re. 1/- ; Law Po Chye, Re. 1/- amounts less than Re. 1/-, Re. 1/- ; Tan Chwan Hoe, Rs. 3/- ; Total Rs. 8/-. Mrs. Alma Senda, Benares, Rs. 50/- ; Collected by Kazi Phagtsring, Darjeeling :—Kanchi Dewani of Chakung, Rs. 5/- ; Tiggon Mani-lama, Rs. 5/- ; Total Rs. 10/-. Collected by U. Hpay, Rangoon, Burma :—Mg Pe Tin, Ma E. Shwe, Re. 1/- ; Mg Ba Htoon and Family, Rs. 2/- ; Ko Ba Tun Mah E. Tin, Rs. 2/- ; Ba Hpu and Mrs. Ba Hpu, Rs. 2/- ; Ba Thein, Rs. 5/- ; U. Hpay (2nd inst.) Rs. 10/- ; U Tha Din Gyi and Family, Rs. 10/-. Total Rs. 32/-. S. N. Barua, Rs. 5/-. Grand Total, Rs. 42,854-10-4.

WANTED COMRADES

The management of the Maha-Bodhi should be glad if all the old thoughtful subscribers would kindly make an effort to secure some more subscribers in order to make our Journal self-supporting. This can't be achieved without their whole hearted co-operation.

Below we give particulars of our Hony. agents with whom cash or V. P. P. orders for the Maha Bodhi Journal can be placed. Rates of advertisement charges also can be ascertained from them.

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School, Maymyo, Burma.

Mr. S. K. C. Jayawardhana, Kalutara P. O. Ceylon.

THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

BUDDHISM in BURMESE

If you desire to study Buddhist Religion in Burmese read the following monthly magazines (devoted exclusively to Buddhism) from Burma—the land of Pagodas and Palms.

“The Lede Religious Instructor”

Annual Subs: Rs. 6/8/-.

Add: 32, 33rd Street, Rangoon, Burma.

“The Pivot of Buddhism”

Annual Subs: Rs. 6/8/-.

Add: Kyonkthwedan Avenue, Mandalay, Burma.

They contain articles contributed by various Buddhist Burmese Pāli Scholars—both clergy and laity.

THE BRITISH BUDDHIST

(Organ of the British Maha Bodhi Society)

EDITOR:

THE ANAGARIKA DHARMAPALA

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